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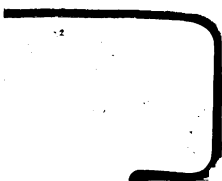
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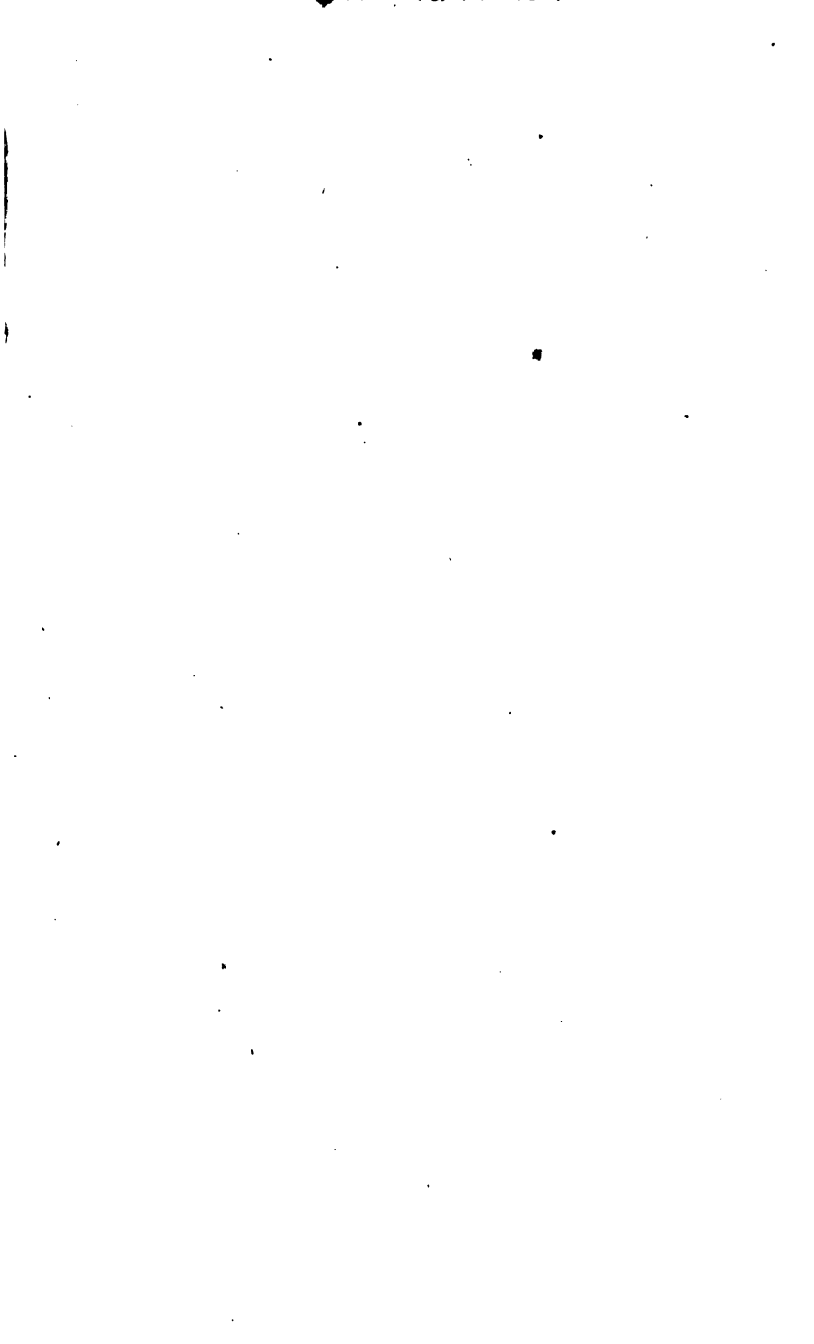
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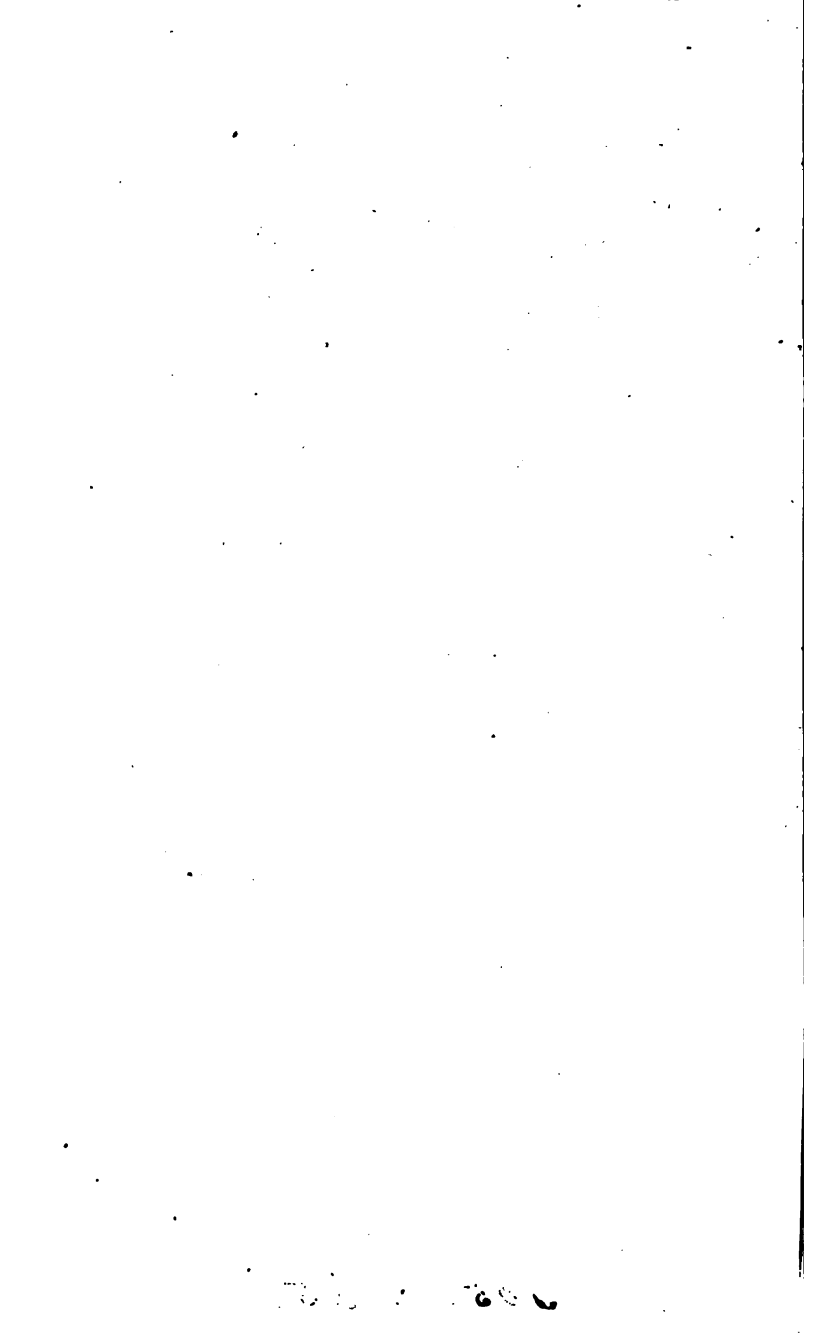


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NEW LATIN DELECTUS.



A NEW.
LATIN DELECTUS;

CONTAINING

EXTRACTS FROM CLASSICAL AUTHORS,

WITH

GENEALOGICAL VOCABULARIES AND EXPLANATORY NOTES.

BY

HENRY YOUNG,

SECOND MASTER OF THE ROYAL GRAMMAR SCHOOL, GUILDFORD.



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PREFACE.

IN the following pages some departure may be observed from the traditional form of Latin Delectuses. The considerations which have prompted such deviation may be readily understood, and set down at their proper worth, by any practical Teacher.

In all the books which have come under my observation, intended as introductory to the reading of Roman authors, the extracts chosen for translation follow one another in the order of their presumed degrees of difficulty. A due regard to the rule of progressiveness is no doubt of the utmost importance; and it has been constantly kept in view during the composition of this volume. The arrangement, however, of the selections it contains has not been regulated, solely and exclusively, by a comparative estimate of their intrinsic difficulty. I have endeavoured to group together sentences involving, to a greater or less extent, cognate words, similar idioms, or parallel constructions. Thus it is hoped that many passages which, if met with singly and unconnectedly, would be beyond the range of a school-boy's penetration, may, by the aid of the associative principle I have adopted, readily yield to the exercise of moderate application and industry. And it seems reasonable to expect that the repeated occurrence of analogous forms of expression within the limits of, perhaps, a single lesson, will go far to deepen and perpetuate the impression produced upon the memory, as well as to secure precision and accuracy of conception. When once a

correct and distinct idea of the value and force of a word or of an idiom has been conveyed to the learner's understanding, it is well, by timely repetition, to guard against the possibility of its escape. If it has once been suffered to vanish, the same work of explanation is to be gone over again, but not always with the same success.

The length of the later extracts has prevented a continued adherence to this system of classification throughout. But it is hoped that by the time the pupil has thoroughly mastered the early portion of the volume,—say the first thirty-six pages,—he will have acquired no inconsiderable stock of words and phrases, and will find himself fully equal to the study of the longer and somewhat more difficult pieces which follow. It may be as well, however, to suggest the desirableness of frequent and searching examination, especially during the initial stages of his progress, upon all that has been already learned.

Another distinguishing feature of the mode of arrangement I have adopted consists in the position of the Vocabularies *before* the lessons for translation. The usual plan is to refer the learner for the definitions of the words he meets with to an alphabetical Index or Glossary at the end of the book, or else to the columns of a Latin-English Dictionary. The course which I have here followed is one which, with some modification, I have pursued with much success, especially during the last two or three years, in reading Cicero and Cæsar with my junior classes. It has been my custom to dictate to them, each day, a vocabulary of such words and phrases in their coming lesson as seemed likely to present any difficulty to them; and this they have been expected to make themselves thoroughly familiar with, and have been minutely examined upon, before proceeding to the preparation of their translation. By these means, oftener, at least, than by any other, I have had the satisfaction, the next day, of hearing a lesson well said, and have been spared the

necessity, otherwise so constantly presenting itself, of unteaching any part of what had been learned.

The complaints which teachers of classics most frequently make of their younger pupils is, that "they will not look out their words." The real state of the case is, in many instances, not that they *will not look* them out, but that they *cannot find* them out. At all events the Teacher has here the remedy in his own hands. Let him insist on an accurate knowledge of the vocabulary in the first instance. The requisite information, not only as to meaning, but also about declension, gender, conjugation, &c., is there supplied; and no other book will need to be referred to, for the purpose either of construing or parsing, by a boy tolerably acquainted with the accidence. There will still remain abundant exercise for his ingenuity in the analysis of the Latin sentences, a task which he may surely be expected to perform with greater intelligence and profit, than if he were to apply himself to it in total ignorance of the several words composing them.

If any one will cast his eye over one or two of the vocabularies, he will find that they are not wholly made up of the words occurring in the lessons attached to them. On the contrary, words of kindred meaning or formation, derivatives, and compounds, have been freely introduced. This appeared to be a natural and simple, as well as an effective means, both of securing an enlarged insight into the mechanism of the language, and of exciting in the mind of the young student, even at the very threshold of his classical studies, an appetite for philological comparison and investigation. Besides, the principle of association is here again enlisted in the service of the memory; and the learner feels, as he goes on, that he is building up a symmetrical and coherent and consistent structure, and not merely raising a heap of confused and shapeless fragments. There is sometimes a great want of fulness and completeness in the stock of Latin, large or

small, which a boy possesses. It is hoped that the method introduced into the following pages may be calculated in some measure to supply this want. As soon as the learner has secured the first principles of the Grammar, with but a limited *copia verborum*, there seems to be no reason why an attempt should not be made to impart something like form and finish to his knowledge. When, for example, he has learned what *mons* means, it will hardly cost him an effort to learn the six words which immediately follow it on page 18; and he will be more likely to recollect the entire family, than he would any one individual member, if he had made its acquaintance singly. Many of the vocabularies will no doubt appear to be lengthy; but the committal of them to memory will be a much easier task than if they had been composed entirely of unconnected words. They, and also the exercises for translation, may of course be subdivided into as many daily tasks as the Teacher shall think fit.

The sentences in Part I. (pp. 1—17) are intended mainly to exercise the learner in the parts of the Latin verb. They are very short and easy, so that no Explanatory Notes have been attached to them; but a few remarks upon some of the most important points in Syntax have been prefixed.

The Index at the end of the volume contains a list of (1) those words which occur in reading lessons not immediately following the vocabularies in which they have been defined; (2) words of irregular inflection; (3) words, phrases, and constructions, about which some special observation has been made.

HENRY YOUNG.

GUILDFORD,
June, 1854.

A NEW LATIN DELECTUS,

&c.

PART I.

PRELIMINARY EXPLANATIONS AND EXERCISES.

I.

1. EVERY sentence must have a verb in it.

2. Of verbs, those are called *active*, which express *action*, or the *doing* of something. In the four following sentences, the words printed in capital letters are active verbs:—The boy EATS bread. Fishes SWIM. We HAD BEEN LAUGHING. John WILL WRITE a letter.

3. There are two kinds of active verbs, *transitive* and *intransitive*.

4. *Transitive* verbs are such as indicate the doing of an action *to*, or *upon*, some person or thing. In the sentence, "The boy eats bread," it is asserted not only that the boy performs the operation of eating, but that he does it *upon*, or *to*, the thing called *bread*: *eats* is therefore a transitive verb. Such are the verbs *drink*, *beat*, *kill*, *love*, *break*, *build*, &c.

5. When a person or thing is represented as performing an action which does not affect any *other* person or thing, the verb is said to be *intransitive*. In the sentence, "The fish swims," it is merely asserted that the fish does something, and not that it acts *upon* anything else: *swim* is therefore an intransitive verb. Such are *walk*, *run*, *laugh*, *cry*, *go*, *come*, &c.

6. When the verb in a sentence is *active*, whether transitive or intransitive, the *agent*, or *doer* of the action expressed by the verb, is represented by a *nominative case*. In each of

the four following sentences, the word printed in capital letters is the nominative case to the verb:—The **BOY** eats bread. You will learn Latin. The **SUN** was shining brightly. The **BIBLE** tells us that **CAIN** killed his brother.

7. When the verb in a sentence is *transitive* as well as active, the *object* of the action, that is the person or thing affected by the action, is represented in Latin generally by an *accusative case*. In each of the four following sentences, the word printed in capital letters would, in Latin, be put in the accusative case:—The boy eats **BREAD**. The cat will catch **MICE**. The master had punished his **SLAVE**. Cain killed his **BROTHER**.

8. The Latin accusative case answers, in a great measure, to what is generally called the objective case in English. When the object after a transitive verb is put in any other case than the accusative, will be learned hereafter.

9. The nominative to an active verb may always be discovered by asking, *Who* or *what* is the doer of the action which it denotes? and the accusative after a transitive verb may always be ascertained by asking, *Whom* or *what* does the person or thing represented by the nominative case do the action to? For example:—Cain killed Abel. The verb is *killed*, and it is active because it signifies *action*. *Who* is the *doer* of the action it denotes (namely, *killing*)? The answer is, *Cain*; therefore Cain is the nominative case. Whom did Cain do this action to? The answer is, *Abel*. Therefore Abel is the accusative case. For a second example:—The sailors steer the ship. Here, *steer* is the verb. *Who* steer the ship? The *sailors*; therefore sailors is the nominative case. *What* do the sailors steer? The *ship*; therefore ship is the accusative case.

10. *Passive verbs* express *being done* something to; or the *having* something *done* to one. In the sentence, "The soldier has been wounded," it is asserted that the soldier has been *done something to*, namely, *been wounded*; the verb is therefore passive. In the sentence, "You will be rewarded," it is asserted that you will be *done something to*, so that *will be rewarded* is a passive verb.

11. In English, passive verbs always have some part of the verb *to be* in them.

12. When a sentence has a passive verb in it, the person or thing spoken of as being done something to, or as suffering the action, is in the nominative case to the verb. In the

first example in 10, *soldier* is the nominative case, in the second example the nominative is *you*. Here, too, the nominative may be always discovered by asking *Who* (or *what*) is spoken of as suffering, or as having something done to him? For example:—The thief will be punished. Here *will be punished* is a passive verb. *Who* will be punished? The *thief*; therefore *thief* is the nominative case.

13. The nominative case to a verb, whether active or passive, is frequently called the *subject*; because it is that *about* which the sentence tells us something. In the sentence, "Cain killed Abel," we are told something about Cain, namely, that he killed Abel; therefore Cain is the subject.

14. *Transitive* verbs can, by means of the verb *to be*, be turned into passive verbs; *intransitive* verbs cannot.* *Eat* is transitive, and, using the passive, we can say, "bread *is eaten*;" but we cannot say a person or thing *is walked*, the verb *to walk* being intransitive.

15. The nominative case to a verb may be a noun or a pronoun, or any number of nouns or pronouns, or of both.

II.

1. A verb *agrees* with its nominative case in number and person; that is, a verb is always of the same number and person as its nominative.

2. In English the nominative *precedes* the verb, and the accusative *comes after* the verb; but in Latin it is very common for the verb to come last.

3. Whatever order the Latin words may be in, in a sentence, you must always *translate* the nominative before the verb, and the verb before the accusative. If you know the five Declensions perfectly, you will easily be able to tell, by the *endings* of the words, which is the nominative case, and which is the accusative. In the sentence, *Puer puellam amat*, it is easy to see that *amat* is the verb, *puer* the nominative (the *nominative* of the second declension ends in *er*), and *puellam* the accusative (the *accusative* of the first declension ends in *am*). Therefore, in your transla-

* In Latin, however, some intransitive verbs are used, *impersonally*, in the passive voice; such as *vivere* (to live), *venire* (to come), *ire* (to go), *flere* (to weep), *clamare* (to shout), &c. Thus we have expressions like *flatur nobis* (it is wept by us), instead of *flemus* (we weep).

tion, you must put first the meaning of *puer*, then the meaning of *amat*, and then the meaning of *puellam*.

Puer (the boy) puellam (the girl) amat (loves).
The boy loves the girl.

The meaning of this sentence would have been just the same, had the Latin words been arranged in any other order; as, for instance, *Puellam puer amat*.

Am-äre, 1. to love.

Clam-äre, 1. to shout, cry out.

Vol-äre, 1. to fly.

Ar-äre, 1. to plough.

Vit-äre, 1. to shun, try to avoid.

Latr-äre, 1. to bark.

Bal-äre, 1. to bleat (as a sheep).

Or-äre, 1. to pray.

Quis, quæ, quid? (interrog. pronoun), Who? What?

Nemo (G. neminis), 3. c. no one.*

Non, not (an adverb; stands before the verb in Latin).

Avis (G. avis), 3. f. a bird.

Ovis (G. ovīs), 3. f.† a sheep.

Passer (G. passeris), 3. m. a sparrow.

Aquila (G. aquilæ), 1. f. an eagle.

Canis (G. canis), 3. m. a dog.

Puer (G. pueri), 2. m. a boy.

Puella (G. puellæ), 1. f. a girl.

Telum (G. telī), 2. n. a weapon (especially one for throwing; as a dart).

Ut, that (a conjunction).

Homo (G. hominis), 3. m. a man.

Mulier (G. mulieris), 3. f. a woman.

1. Puella puerum amat. 2. Puella amat puerum.
3. Pueri puellas amabunt. 4. Passer aquilam vitavit.
5. Homo clamabat. 6. Aves volant. 7. Ego non clamabo (*I will not shout*).
8. Canis non latrabit. 9. Vos non aravistis.
10. Ego te non amo. 11. Pueri orabunt.
12. Nos tela vitaveramus. 13. Homo clamato. 14. Quis clamavisset.
15. Oves balant. 16. Canes latranto.
17. Ego oravero. 18. Nos clamaverimus. 19. Canis non latraverit.
20. Passeres aquilam non amant. 21. Tu oravisti.
22. Mulier clamavisset. 23. Nemo me vitet.
24. Ut ego te vitem. 25. Aquilæ volaverunt. 26. Ut mulieres tela vitarent.
27. Quis vitabat canem? 28. Ama puellam.
29. Pueri aranto. 30. Oremus. 31. Oves balanto.
32. Quis ovem vitaverat? 33. Vos tela vitabatis.

* The genitive and ablative cases of *nemo* are not common in the best Latin writers: instead of them we find *nullius* and *nullo*, the genitive and ablative of *nullus*. *Nemo* is generally masculine, but it is sometimes found in conjunction with a feminine noun.

† There were no doubt male sheep in Italy, as there are now in England. To speak particularly of *males* we should in Latin join the word *mares* (the plural of *mas*) to *oves*. When a noun of one gender only is used indifferently of both sexes, it is called *epicene*. When the gender of the noun varies according to the sex spoken of, it is called *common*.

III.

1. When the nominative case to a Latin verb is a personal pronoun, it is very often left out. It is then said to be *understood*. By observing the ending of the verb, and considering what person it is of, you can at once discover which is the proper pronoun to supply as a nominative. If the verb is of the first person singular, supply *ego*, if of the second person singular, *tu*, &c., always choosing the pronoun which is of the *same* number and person as the verb.

Thus, *I love* may be *amo*, or *ego amo*. *We love* may be *nos amamus*, or, *amamus*.

(When the verb is of the third person singular, the context will guide us as to the *gender* of the personal pronoun to be supplied: in short detached sentences, where no such guide exists, it is generally immaterial which we supply.)

2. The word *ne*, when joined on to the first word of a sentence, shows that the sentence is a question. Thus: *Canes latrant* means *dogs bark*, but *canesne latrant* means *do dogs bark?*

Mon-ère (eo, ui, itum), 2. to warn.

Hab-ère (eo, ui, itum), 2. to have.

Doc-ère (eo, ui, tum), 2. to teach.

Vid-ère (eo, i, visum), 2. to see.

Tim-ère (eo, ui, —), 2. to fear.

Ten-ère (eo, ui, tum), 2. to hold.

Rid-ère (eo, risi, risum), 2. to laugh.

Fl-ère (eo, evi, etum), 2. to weep.

Terr-ère (eo, ui, itum), 2. to frighten.

Man-ère (eo, si, sum), 2. to remain.

Hirundo (G. hirundinis), 3. f. a swallow.

Hirudo (G. hirudinis), 3. f. a leech.

Talpa (G. talpæ), 1. f. a mole.

Pater (G. patris), 3. m. a father.

Mater (G. matris), 3. f. a mother.

Filius, (G. filii), 2. m. a son.

Filia (G. filiæ), 1. f. a daughter.

Fur (G. furis), 3. m. a thief.

Vox (G. vocis), 3. f. a voice.

Spes (G. spei), 5. f. hope.

Nanus (G. nani), 2. m. a dwarf.

1. Tu me vides. 2. Tunc me vides? (*Do you . . . ?*)
 3. Tunc me vidisti? 4. Spes manet. 5. Mater spem habet. 6. Pater puellam docuerat. 7. Talpa hirudines non videt. 8. Fur vocem non timuit. 9. Spem habuissent. 10. Ego filiam docui. 11. Mulierne spem habet? 12. Pueros docueris. 13. Passer hirudines non terruerat. 14. Passerne aquilam timebit? 15. Fur canem vidisset. 16. Spesne manet? 17. Ut fures terrerem. 18. Nemo flebat. 19. Telane vides? 20. Ut canes furem terreant. 21. Filia rideto. 22. Filius flecto. 23. Quis flevit? 24. Nemo flebit. 25. Fleverasne? 26. Risistis. 27. Tunc me vidisti? (*Did you . . . ?* Observe the *e* of the interrogative

ne is sometimes cut off.) 28. Ego te non vidi. 29. Quis me vidit? 30. Nemo te vidit. 31. Vocemne times? 32. Mater puellam monuisset. 33. Quis riserit. 34. Filia telum tenuerat. 35. Homines ridebant. 36. Mulieres non flebunt. 37. Aquilæ hirundines non terruerant. 38. Filius maneat. 39. Puerum doceto. 40. Terre fures. 41. Manebisne? 42. Vosne risistis? 43. Quis fures viderat? 44. Hirundinesne manebunt? 45. Filia spem habento.

IV.

1. An adjective agrees with its substantive in gender, number, and case. That is, an adjective must be of the same gender, the same number, and the same case, as the substantive which it qualifies.

2. In English, the adjective almost always precedes its substantive; but in Latin, it very often follows it, and is sometimes even separated from it by several intervening words. Therefore, in Latin, you can tell to what noun an adjective belongs, not by its *position*, but by seeing what noun it *agrees* with.

Puer bonus magnum librum legit.

Here, *bonus* is an adjective of the singular number, nominative case, and masculine gender; and, in all these particulars, agrees with *puer*: therefore we infer that *bonus* qualifies *puer*. And, in like manner, it may be seen that *magnum* agrees with *librum*.

Puer (boy) bonus (good) magnum (great) librum (book) legit (reads).
The good boy reads a great book.

Had the same Latin words been arranged in any other order, the translation would have been the same.

Leg-ère (o, i, lectum), 3. to read.
Scrib-ère (o, scripsi, scriptum), 3.
to write.

Reg-ère (o, rexi, rectum), 3. to
rule.

Teg-ère (o, texi, tectum), 3. to cover.

Rud-ère (o, rudi, rudium), 3. to
bray.

Curr-ère (o, cucurri, cursum), 3.
to run.

Bib-ère (o, bibi, bibitum), 3. to
drink.

Ed-ère * (o, edî, esum), 3. to eat.

Meus, a, um, mine.

Tuus, a, um, thine.

Suus, a, um, his, hers, its, theirs.

* The present indicative of this verb is thus declined:—Sing. 1. edo; 2. edis *vel* es; 3. edit *vel* est; Plur. 1. edimus; 2. editis *vel* estis; 3. edunt. The second forms are very common. Observe, *ēdo*, I eat; *ēo*, I give out.

Vester, vestra, vestrum, *your, yours.*
 Bonus, a, um, *good.*
 Malus, a, um, *bad.*
 Liber (G. libri), 2. m. *a book.*
 Deus (G. Dei), 2. m. *God.*
 Dea (G. deæ), 1. f. *a goddess.*
 Equus (G. equi), 2. m. *a horse.*
 Equa (G. equæ), 1. f. *a mare.*
 Epistola (G. epistolæ), 1. f. *a letter.*

Asinus (G. asini), 2. m. *an ass.*
 Mundus (G. mundi), 2. m. *the universe, the world.*
 Corpus (G. corporis), 3. n. *a body.*
 Feles (G. felis), 3. f. *a cat.*
 Mus (G. muris), 3. m. *a mouse.*
 Vinum (G. vini), 2. n. *wine.*
 Magnus, a, um, *great.*
 Parvus, a, um, *small.*

1. Puer bonus magnum librum legebat. 2. Bona puella scribebat epistolam. 3. Feles magnæ parvos mures edunt. 4. Puer corpus suum teget. 5. Deus regit mundum. 6. Bonus equus cucurrit. 7. Quis bonum vinum biberat? 8. Nemo vinum meum bibito. 9. Asini rudunt. 10. Quis epistolam scripserat? 11. Tunc meum librum legisti? 12. Quis libros tuos leget? 13. Parvæ equæ currebant. 14. Asini magni rudunt. 15. Parvæ feles murem magnum ederit. 16. Filius tuus epistolas meas non lêgit. 17. Bonæ mulieres libros malos non scribent. 18. Edisne? 19. Bibistine? 20. Cucurrissemus. 21. Ut filii mei libros suos legerent. 22. Asinusne currebat? 23. Ut regam. 24. Parvæ puellæ libros magnos non legunt. 25. Felesne mures ederat? 26. Mali fures corpus texerant. 27. Parvi mures cucurrerunt. 28. Ut equa curreret. 29. Legam. 30. Edistis. 31. Scripsissemus. 32. Cucurrissetisne? 33. Parvæne puellæ currebant?

V.

1. The *genitive case* denotes possession; it shows *whose* a thing or person is. In the sentence, "The sailor teaches the soldier's son," *soldier's* is the genitive case, because it shows *whose* son the sailor teaches. In the sentence, "The reign of Alexander the Great was a glorious one," the words of *Alexander* would be represented in Latin by *Alexandri*, the genitive of *Alexander*, because they show *whose* reign was a glorious one. In this sentence, too, the adjective *great* would be in the genitive case (*magni*), because *great* qualifies *Alexander*, and must therefore agree with it.

2. The noun to which a genitive relates—showing whose the person or thing represented by that noun is—is said to govern the genitive. In the first of the foregoing examples, the genitive *soldier's* is governed by the noun *son*; and in

the Latin of the second example the genitive *Alexandri* would be said to be governed by the Latin word for *reign*.

3. In Latin, the genitive sometimes follows, but more frequently precedes the word which governs it.

4. It must not be forgotten, that the *v* is often left out in the perfect tense, and those tenses derived from it, of the fourth conjugation.

Aud-ire, 4. *to hear*.

Hinn-ire, 4. *to neigh*.

Garr-ire, 4. *to gossip, prate* (when used of a person); *to croak* (when said of a frog).

Mug-ire, 4. *to bellow, low*.

Taurus (G. tauri), 2. m. *a bull*.

Rana (G. ranæ), 1. f. *a frog*.

Vox (G. vocis), 3. f. *a voice*.

Ager (G. agri), 2. m. *a field*.

Agricola (G. agricolæ), 1. m. *a husbandman*.

Amicus (G. amici), 2. m. *a friend*.

Pun-ire, 4. *to punish*.

Dorm-ire, 4. *to sleep*.

Sep-ire (io, sepsi, septum), 4. *to fence in*.

Vên-ire (io, vênî, ventum), 4. *to come*.

Hortus (G. horti), 2. m. *a garden*.

Vulpes (G. vulpis), 3. f. *a fox*.

Hinnitus (G. hinnitus), 4. m. *the neighing*.

Mugitus (G. mugitus), 4. m. *the bellowing, or lowing*.

Pinguis, is, e, *fat*.

Macer, macra, macrum, *thin, lean*.

Fessus, a, um, *weary*.

1. Agricola dormiebat. 2. Fessus agricola dormiet. 3. Agricolæ amicus hortum meum sepsit. 4. Puellæ garriebant. 5. Talpa agricolæ vocem audit. 6. Macri tauri mugiebant. 7. Pinguis tauri mugitum audio. 8. Pater bonus filium suum punivit. 9. Egô te non punivi. 10. Mugiuntne tauri? 11. Nemo agrum sepserat. 12. Ut hortum meum sepirem. 13. Ranæ garriunt. 14. Boni pueri non garriunt. 15. Garrisne? 16. Vulpes (plural) agricolarum voces non audiverint. 17. Nemo bonam puellam punivisset. 18. Vos me puniveritis. 19. Quis vênit? 20. Mulierum amici bonæ puellæ vocem audiverant. 21. Hominis vocem audio. 22. Hortum tuum non sepiam. 23. Quis garrit? 24. Fessi pueri dormient. 25. Agricolæ veniunt. 26. Hinnitum equæ audiui. 27. Pingues tauri mugierant. 28. Rana parva garrivisset. 29. Vulpes dormiebat. 30. Vulpes dormit. 31. Nanus parvus pinguis tauri mugitum audivisset. 32. Boni agricolæ equi hinniverunt. 33. Venio. 34. Vênî. 35. Puni malos pueros. 36. Audite. 37. Bona puella matris suæ vocem audivit. 38. Puerine garriebant? 39. Audisne? 40. Quis hortos vestros sepserit? 41. Nemo dormiebat. 42. Bonæ mulieris amici venerant. 43. Neminem punivi. 44. Vocem furis audiverant. 45. Quis furum voces audivit?

VI.

The following is an additional exercise upon the various tenses of the active voice of the verbs already given :—

1. Audimus. 2. Videmus. 3. Legis. 4. Ruditurus.
5. Rexisse. 6. Epistolas scribite. 7. Audiebamus. 8. Audivisti. 9. Amatis. 10. Asinus rudit. 11. Equus hinnit.
12. Ovis balat. 13. Rana garrit. 14. Taurus mugit.
15. Canis latrat. 16. Pater meus currebat. 17. Timeo fures.
18. Mulieres nanum timuerunt. 19. Fessæ puellæ flevēre.
20. Arabunt agricolæ. 21. Arabo. 22. Puer arato.
23. Canis latrato. 24. Ut canes latrent. 25. Hirundines aquilam vident.
26. Ut macri tauri videant equum.
27. Clamaverim. 28. Clamatote. 29. Tu non clamavisses.
30. Ridens. 31. Risurus. 32. Ridere. 33. Risisse.
34. Oremus. 35. Oves balanto. 36. Scribens.
37. Epistolam scripturus. 38. Docemus. 39. Doceamus.
40. Legimus. 41. Librum legemus. 42. Libros legamus.
43. Ut epistolas scribamus. 44. Vocem audimus. 45. Patris nostri (*our*) vocem audiemus.
46. Matris nostræ vocem audiamus.
47. Talpa taurum vidisset. 48. Rudens.
49. Garriens. 50. Vos bibitis. 51. Vos bibistis. 52. Vinum bonum bibisti.
53. Cucurrisse. 54. Cursurus. 55. Ego non garrivi.
56. Arans. 57. Auditote meam vocem. 58. Fessi agricolæ hortum tuum sepsissent.
59. Mone puerum. 60. Malos pueros monebo.
61. Pinguem felem habeo. 62. Quis bonam puellam amabit?
63. Vitabisne telum? 64. Vitans.
65. Flerem. 66. Vosne flevissetis? 67. Quis malas puellas docuisset?
68. Boni agricolæ oves balabant.
69. Bonorum agricolarum tauri mugient.
70. Pingues tauri macros canes non timuissent.
71. Macrorum taurorum mugitus neminem terruerat.
72. Timetne mulier hinnitum equorum?
73. Quis malos fures timet? 74. Aravisse.
75. Canesne latrabunt? 76. Ovis mea non balabat.
77. Avesne volavere? 78. Doce me.

VII.

1. The various parts of the verb *esse* (to be) take a nominative case as well *after* as before them. (This is true in English, and in other languages.)

2. When an adjective *follows* any part of the verb *esse*, and expresses some quality of a noun *going before* the verb,

it agrees with that noun in gender and number, and, of course, in case.

3. This rule is true not only of the verb *esse*, but of many other verbs, particularly those which express *being, existence, seeming, being called, acting in any particular capacity, &c.*

4. The verbs *est* and *sunt* are often omitted (or understood).

5. When the Latin words signifying *man, men, things, &c.*, may be left out without ambiguity, they are frequently understood. The *gender* of the adjective will then guide us to the word to be supplied: if it be masculine, we must supply the word *man* (sing.) or *men* or *persons* (pl.); if neuter, the word *thing* or *things*, and if feminine, the word *woman*, or *women*.

Brevis, *is, e, short.*

Certus, *a, um, certain.*

Verus, *a, um, true.*

Incertus, *a, um, uncertain.*

Sapiens, *wise.*

Hic, hæc, hoc, *this.*

Mortalis, *is, e, mortal.*

Immortalis, *is, e, immortal.*

Beatus, *a, um, happy.*

Cæcus, *a, um, blind.*

Surdus, *a, um, deaf.*

Sol (G. solis), *3. m. the sun.*

Mors (G. mortis), *3. f. death.*

Thesaurus (G. thesauri), *2. m. a treasure.*

Amicus (G. amici), *2. m. a friend.*

Vita (G. vitæ), *1. f. life.*

Via (G. viæ), *1. f. a way, road.*

Lux (G. lucis), *3. f. light.*

Virtus (G. virtutis), *3. f. virtue.*

Æternus, *a, um, eternal.*

Rex (G. regis), *3. m. a king.*

Regina (G. reginæ), *1. f. a queen.*

1. Homo sum. (*Homo* is the nominative case; but not the nominative to *sum*, on account of the person. The nominative to *sum* is understood, and *homo* must follow the verb in the translation.) 2. Rex est bonus. 3. Tuus amicus ero. 4. Vita brevis est. 5. Mortales sumus. 6. Via longa est. 7. Mors est certa. 8. Tempus est incertum. 9. Non ego sum nanus. 10. Quis est surdus? 11. Hæc puella est cæca. 12. Sol est lux mundi. 13. Brevis erit vita tua. 14. Hi tauri sunt pingues. 15. Amicus meus est cæcus. 16. Amicus verus thesaurus est magnus. 17. Sapiens est beatus. 18. Sapientes beati sunt. 19. Fuero. 20. Fuisses. 21. Virtus æterna est. 22. Agricolæ tauri erant pingues. 23. Animus est immortalis, corpus mortale. 24. Spes est incerta. 25. Homo es. 26. Tu es sapiens. 27. Regina est sapiens. 28. Deus est bonus. 29. Quis est beatus? 30. Hæc puella beata est. 31. Boni erunt beati. 32. Hujus hominis filia est surda. 33. Nani filius surdus

est. 34. Hæ talpæ sunt surdæ. 35. Regina est bonâ.
 36. Magni regis filius cæcus est. 37. Bonarum mulierum
 matres fuerant beatæ. 38. Regina erit beata. 39. Tu es
 rex. 40. Puer est beatus. 41. Parva puella est cæca.
 42. Esne surdus? 43. Fuerimus. 44. Fuerimus.*

VIII.

1. When a sentence has a *passive* verb in it, the *person by whom*, or the *living agent by which*, the action is done, is expressed by an ablative case preceded by the preposition *a* or *ab*: the *thing by which*, or the *instrument with which*, the action is done, is put in the ablative,† without a preposition.

2. The perfect passive, and the tenses formed from it, are called compound tenses. They are composed, or made up, of the perfect participle passive, and certain parts of the verb *esse*. Thus, *amatus essem*, the pluperfect subjunctive passive of *amare*, is made up of the perfect participle *amatus*, and *essem* the imperfect subjunctive of *esse*.

3. When a compound tense occurs, the participial portion of it,—which is declined as an adjective,—agrees with the nominative case to the verb in gender and number.

Dare (do, dedi, datum), 1. *to give*.

Laudare, 1. *to praise*.

Culpare, 1. *to blame*.

Monstrare, 1. *to show, point out*.

Narrare, 1. *to relate*.

Male, *badly*.

Bene, *well*.

Fabula (G. fabulæ), 1. f. *a tale, story*.

Nomen (G. nominis), 3. n. *a name*.

Miles (G. militis), 3. m. *a soldier*.

Nauta (G. nautæ), 1. m. *a sailor*.

Color (G. coloris), 3. m. *colour*.

Virgo (G. virginis), 3. f. *a virgin*.

Ille, a, ud, *it, that; he, she, it*.

De, *about, concerning* (a preposition governing the ablative case).

Male narrare (*to relate badly*), *to give bad news*.

Bene narrare, *to give good news*.

A, ab, abs, *by* (prepositions governing the ablative).

1. Tempora mutantur. 2. Nomen mutatur. 3. Fabula de te narrabitur. 4. Pueri boni laudabuntur. 5. Male

* In most Grammars the penultimate of the first and second persons plural is represented as long in the future perfect of the indicative (sometimes called future subjunctive), and as short in the perfect subjunctive. The probability is that the penultimate is common in both, and oftener long than short in both.

† When, however, the future participle passive (participle in *dus*) is employed, the agent is put in the dative. With other parts of the passive verb, also, the dative is sometimes found.

puellæ culpabantur. 6. Fabulæ! (*Stories!* A Latin mode of expressing what we mean when we say, "That's all *stuff*," "Nonsense," &c.) 7. Male narras de meo filio. 8. Fabula a filio tuo narrata esset. 9. Color avis mutatus est. 10. Quis fabulam narrabit? 11. Nemo colorem suum mutat. 12. Mali culpantur; laudantur boni. 13. Quis a te laudabitur? 14. Quis te laudabit? 15. Amicus meus male narravit de agricolæ filio. 16. Bonæ mulieris filius bene de nautæ filiâ narraverat. 17. Via monstrabitur a virgine parvâ. 18. Bona virgo a patre suo esset laudata. 19. Nemo culpator. 20. Quis tibi hunc magnum librum dedit? 21. Tu mihi de meâ filiâ male narravisti. 22. Tempora mutantur, et nos mutabimur in illis. 23. A quo fabula de nobis narrabatur? 24. Milite. (This is the answer to the question in 23.) 25. A quo monstrata est via? 26. Nani filio.* 27. Ut nautæ laudarentur. 28. Ut mali milites culparentur. 29. Filius tuus a nobis culpatus esset. 30. A quo laudata erat bona virgo? 31. Matre suâ. 32. De quo hæc fabula narrata est? 33. De filio meo. 34. Non culpati erimus. 35. Via monstrator. 36. Bonæ puellæ laudantor. 37. Culpamini. 38. Libri dantor.

IX.

1. There cannot be a sentence without a verb, expressed or understood, and every verb must have a nominative case, expressed or understood.

2. But, in English, there *may* be a *nominative without a verb* in agreement, although there cannot be a verb without a nominative. Each of the following sentences contains an instance of this:—Our lesson being ended, we went out to play.—Their commander being slain, the soldiers took to flight.

In the first of these sentences, the word *lesson*, and in the second, the word *commander*, is each of them nominative case, but not *to* any verb. Such a nominative is called a *nominative absolute*; and, with its participle in agreement, generally constitutes a clause, being preceded and followed by commas, or other stops.

* From the 24th and 26th sentences it may be seen that it is not usual in Latin to *repeat* the preposition *a* or *ab* in the answer to a question. With the other prepositions, however, the repetition is necessary, as is exemplified in the case of *de* in the 33rd sentence.

3. A substantive, with a participle in agreement, whose case depends upon no other word, is put in the nominative absolute in English, but in the ABLATIVE ABSOLUTE in Latin. In the first of the foregoing examples, the clause "Our lesson being ended," would be in the ablative absolute; and in the second example, "Their commander having been slain," would be ablative absolute.

Mutato nomine, de te fabula narratur.
The name being changed, the story is told of you.

4. It will often give better English if, instead of translating literally, we render an ablative absolute by a clause containing a verb, and beginning with some such word as *if, when, because, &c.* (Beginners, however, should translate literally *first*.)

Mord-ĕre (eo, momordi, morsum),
 2. *to bite.*

Misc-ĕre (eo, ui, mixtum and mistum), 2. *to mix, mingle.*

Torr-ĕre (eo, ui, tostum), 2. *to roast, toast.*

Aqua (G. aquæ), 1. *f. water.*

Lac (G. lactis), 3. *n. milk.*

Caro (G. carnis), 3. *f. flesh.*

Crudus, a, um, *raw.* (Properly *bloody*, from *cruor*, which means the *blood* in a dead body, or which issues from a wound; *sanguis* (G. *sanguinis*), being the more comprehensive word for *blood* generally.)

1. Puellâ culpâtâ, mater flet. 2. Puero laudato, pater ridet. 3. Filii mei a patre tuo docebuntur. 4. Filiæ tuæ a matre meâ doctæ sunt. 5. Puella a cane morsa est. 6. Mordebimini. 7. Agri ab agricolis fessis non arabuntur. 8. Mures visi sunt a talpis. 9. Aqua lacte mista est. 10. Lac aquâ mistum erat. 11. Caro tosta est. 12. Ut caro cruda torreretur. 13. Mulieres morsæ essent. 14. Tauri pingues a macris canibus morsi erant. 15. Cæcæ talpæ a bonis canibus non mordebuntur. 16. Carone torrebitur? 17. Quis ab asino morsus est? 18. Aquila videbitur a passeribus. 19. Boni agricolæ filia ab hirudinibus morsa erat. 20. Quis a te morsus est? 21. Me a canibus morso, mater mea clamavit. 22. Scriptis epistolis, puellæ flebant. 23. Caro torretor. 24. Tu docere. 25. Vinum miscetor.

X.

1. The Latin preposition *in* governs the accusative when it means *into*, and the ablative when it means *in*.

2. The *possessive* pronouns are frequently understood in

Latin, when it may be *inferred* whose the thing or person spoken of is. (Our language frequently requires them where other languages do not. What is the actual *utility* of the possessive pronoun in such a sentence, for example, as this? "I have a swelling on my neck." Could I have a swelling on any body else's neck?)

Duc-ère (o, duxi, ductum), 3. to lead.	Fortis, is, e, brave.
Vinc-ère (o, vici, victum), 3. to conquer.	Nunc, now.
Claud-ère (o, clausi, clausum), 3. to shut.	Hostis (G. hostis), 3. m. an enemy.
Ur-ère (o, ussi, ustum), 3. to burn.	Ignis (G. ignis), 3. m. fire.
Mitt-ère (o, misi, missum), 3. to send.	Flos (G. floris), 3. m. a flower.
Carp-ère (o, si, tum), 3. to pluck.	Rosa (G. rosæ), 1. f. a rose.
	Lilium (G. lilii), 2. n. a lily.
	Manus (G. manus), 4. f. a hand.
	Urbs (G. urbis), 3. f. a city.
	Quo? whither?
	Huc, hither.

1. Quo ducit via? 2. In urbem magnam. (Answer to the preceding question.) 3. Quo nunc me ducis? 4. Ego te in urbem non duxi. 5. Vinum bibitur. 6. Hostis vincetur. 7. Urbis porta claudetur. 8. Non ego vincar. 9. Quis te huc misit? 10. Flores ab agricolarum filiis carpentur. 11. Lilia carpta sunt. 12. Nemo in urbe uritor. (Imperat. 3rd pers. sing.) 13. Fortes nautæ victi sunt. 14. Victus es, miles. (Vocative case.) 15. Mali hostes a fortibus militibus vincuntur. 16. Ut urbes hostium urerentur. 17. Illa via ducit in urbem. 18. Portæ clausæ sunt? 19. Quis in hac urbe ustus est? 20. Rosæ ab agricolæ filiâ carptæ essent. 21. Ut equarum corpora tegerentur. 22. Mundus regitur a Deo. 23. Pater filiam ducebat. 24. Bona mater parvum filium in urbem duxerat. 25. Lilio carpto, risit puella. 26. Ustâ hostium urbe, flebant bonæ mulieres. 27. Ignis urit. 28. Portæ clauduntur. 29. Hostes vincuntur. 30. Vos mittemini. 31. In urbem ducamur. 32. Flores carpantur.

II.

Haur-Ire (io, hausi, haustum), 4. to draw.	to bind. (Not to be confounded with <i>vincere</i> , "to conquer").
Exhaurire, 4. to draw out, to empty, to pump out.	Finire, 4. to finish.
Sarc-Ire (io, sarsi, sartum), 4. to mend.	Vestire, 4. to clothe, dress.
Vinc-Ire (io, vinxi, vinctum), 4.	Sentina (G. sentinæ), 1. f. bilgewater. (That which collects in a ship's hold.)

Puteus (G. putei), 2. m. *a well*.
Vestis (G. vestis), 3. f. *a garment*.
Labor (G. laboris), 3. m. *labour*.

Piger, pigra, pigrum, lazy, indolent.
Facilis, is, e, easy.
Difficilis, is, e, difficult.

1. Sentina a nautis exhaurietur. 2. Aqua de puteo hausta est. 3. Vestes a puellis sarciebantur. 4. Mali fures vincti erant. 5. Quando pigrarum puellarum labor finietur? 6. Sentina a pigris nautis non erat exhausta. 7. Nemo in urbe sepultus est. 8. Quando hic labor difficilis finietur. 9. Labore finito, dormiebat agricola. 10. Filiâ sepultâ, pater bonus flebat. 11. Victis hostibus, milites clamabant. 12. Exhaustâ sentinâ, nautæ dormiebant. 13. Fessa mulier vestem sarserat. 14. Nemo in hac urbe sepelitor. 15. Aqua de puteo hauritor. 16. Sentina a militibus fortibus exhausta esset. 17. Piger puer a patre punietur. 18. Vox audita est. 19. Ager meus septus est. 20. Voces militum a furibus auditæ erant. 21. Forum nautarum amici in urbe non sepelientur. 22. Pigrorum agricolarum labor non finitus est. 23. Puella a matre vestiebatur.

XII.

The following is an additional exercise upon some of the verbs already given.

1. Fleturus. 2. Flevisse. 3. Flens. 4. Culpans. 5. Vestitus. 6. Sarcendus. 7. Sepsisse. 8. Septus. 9. Exhauriendus. 10. Epistola legenda. 11. Vincendus. 12. Vinciendus. 13. Vinxisse. 14. Vicisse. 15. Victurus.* 16. Vinciturus. 17. Clausisse. 18. Nanus portam clauserat. 19. Sepeliendus. 20. Quis mittetur? 21. Ducturus. 22. Arandus. 23. Flores carpendi. 24. Libri legendi. 25. Vestes sarcierendæ. 26. Ussisse. 27. Urendus. 28. Aqua haurienda. 29. Quis hauriet aquam? 30. Nemo de vobis bene narraverat. 31. Hostes vici. 32. Bibisse. 33. Equi hinnituri sunt. 34. Mugiturus. 35. Epistolæ sunt scribendæ. 36. Asini rudere. 37. Veni, vidi, vici. 38. Esurus. 39. Taxisse. 40. Equi cucurrerant. 41. Fessæ mulieres fleverant. 42. Hirundines teriturus. 43. Venisse, vidisse, vicisse. 44. Mansurus. 45. Docendi. 46. Boni pueri a patre suo docti sunt. 47. Ut ego a patre tuo docerer. 48. Malus fur neminem docuisset. 49. Quis patrem meum sepeliet? 50. Hirudo

* *Victurus* may be the future participle active either of *vincere* (*vinco, vici, victum*), "to conquer," or of *vivere* (*vivo, vixi, victum*), "to live."

LATIN DELECTUS.

nem videt. 51. Hirundo hirudinem videt. 52. Mater
am vocem audiverat. 53. Canis curret. 54. Latra-
55. Oves meæ balabant. 56. Mulier filiam sepe-
57. Neminem in urbe sepelivero. 58. Ut nanus
m vitaret. 59. Filii mei laudabantur. 60. Filiae tuæ
abuntur. 61. Regens. 62. Edistis. 63. Canesne latra-
nt? 64. Vēni huc. 65. Currite. 66. Hostes vincun-
67. Ama Deum. 68. Pigri pueri culpati essent. 69.
a vitanda sunt. 70. Hic taurus pugnat puellam? 71. Illæ
s volavere. 72. Quo duxeras pigram puellam? 73. Ut
es ab agricolis punirentur. 74. Pingues oves non
lavere. 75. Punieris. 76. Ego laudor; tu culparis.
Canis mulieres momordisset. 78. Sunt. 79. Futurus.
Da mihi hoc. 81. Ut hæc puella culparetur. 82. Ma-
s vita. 83. Hic liber bono puero detur. 84. Nautæ
pistolas scribunto. 85. Libri leguntur. 86. Laborem
niveram, ut a patre meo laudarer. 87. Huc venistis, ut a
grum sepsit (*has fenced in*), ut a me laudetur. 88. Tu me
laudavisti, ut a me lauderis. 89. Milites currunt, ut tela
tentent. 90. Vēni huc, ut te videam. 91. Huc venistis, ut a
ne doceamini. 92. Capes latrabant, ut malos fures terrent.
3. Hæc ovis balato. 94. Malus liber uritor. 95. Vēni
uc, ut ego te doceam. 96. Mulieres sepultæ sunt. 97.
ater meus mihi hunc librum dedit. 98. Illi canes latranto,
u aquilam terreant. 99. Hostis victus est. 100. Legite,
uæso (*I pray you*), Victi (*the conquered*) culpabuntur.
01. Vestiens. 102. suum vixit. 104. Vinciens. 105.
03. Caput (*head*) suis hostibus, milites fortes laudantur.
incens. 106.

XIII.

elle (*volo, volui, —*), irreg. to be
willing, to wish (when followed
by a verb); to want (when fol-
lowed by a pronoun or the
name of a person).
olle (*nolo, nolui, —*), irreg. to be
unwilling, &c. (has the meaning
of non velle).
osse (*possum, potui, —*), irreg. to
be able. (The parts of posse
may often be best translated
into English by can or could.)

Malle (*malo, malui, —*), irreg. to be
more willing, to prefer. (If there
were such a verb in our lan-
guage as "to rather," it would
precisely correspond with malle;
which is equivalent to magis
velle.)
Fac-ère (*eo, feci, factum*), 3. to do,
to make.
Ire (*eo, ivi, itum*), * 4. to go.
Exire, 4. to go out.
Ex, out of, from (a preposition;

* In the compounds of ire the v of the perfect is almost always left
out.

sometimes before consonants
written *e*).

Abire, 4. *to go away, to go from a place.*

Ab, *from* (as well as *by*).

Inire, 4. *to go into, to enter.*

Domus (G. *domus* and *domi*), 2.
and 4. f. (See Grammar. The
form *domi* of the genitive is

commonly used to mean *at home*).

Domicilium (G. *domicilii*), 2. n. a
dwelling, habitation.

Contra, *against* (preposition gov.
acc.).

Redire, 4. *to go back, to return.*

Perire, 4. *to go through; to pass away; to perish.*

1. Milites exeunt ex urbe.* 2. Pater meus ex domo sua
exiit. 3. Nautæ in urbem magnam inibant. 4. Ego ire in
urbem volo. 5. Mater tua huc venire nonvult. 6. Fortes
milites ire contra hostem volunt. 7. Piger agricola dormire
malit (*would rather*) quam arare. 8. Abi! 9. Parva
puella claudere portam non potest. 10. Nolueramus. 11.
Ut possemus. 12. Possimus. 13. Nolite,† filii mei, bonam
mulierem culpæ. 14. Noli hominem in urbe urere. 15.
Milites clamare nolent. 16. Mali fures, me nolente, florem
carpserant. 17. Exibo, Deo volente (*God being willing,
if God will*), ex hac urbe. 18. Nolumus abire. 19. Hic
miles ire contra hostem noluit. 20. Filia mea hanc vestem
sarcire potuit (*sarcire potuit, has been able to mend,
could have mended*). 21. Pigri in urbibus vivere (*to live*)
nolunt. 22. Malus puer hunc librum legere nonvult. 23.
Abite. 24. Hæc mulier bonus videri (*to be seen, i. e. to
seem*) vult. 25. I domum (*home*). 26. Hirundines abie-
runt. 27. Potuisse. 28. Maluisse. 29. Maluit. 30.
Malent. 31. Malunt. 32. Mallent. 33. Iremus. 34.
Eamus. 35. Ibimus. 36. Abiisset. 37. Volui dormire.
38. Scribere non possum. 39. Quis vult culpæ? 40. Tu
volebas amari. 41. Ego plus (*more*) quam feci facere non
possum. 42. Vivere nolo. 43. Exhibis, deinde (*then*)
redire voles. 44. Da mihi librum. 45. Quis mundum
fecit? 46. Laudatus sum. 47. Quid faciam? 48. Fa-
ciam, ut potero. 49. Bene fecisti. 50. Si (*if*) possem hoc
facere, vellem. 51. Canes mordere possunt. 52. Quis
voluit furum voces audire? 53. Pater malus filiam suam
noluit docere.

* After the compounds *exire*, *inire*, &c., the preposition (*ex*, *in*, &c.)
is sometimes repeated, sometimes not.

† *Noli urere* (be unwilling to burn=do not burn), is a softened and
polite way of expressing the imperative in Latin. So, *noli putare* (be
unwilling to think=do not think); *noli existimari* (be unwilling to
suppose=do not suppose), &c.

PART II.

N.B.—The words in brackets are those from which the words explained in the vocabularies are derived. They will all be found to have occurred before. The small figures in the Latin text refer to the notes at the end.

XIV.

Amor [amare] (G. amoris), 3. m.
love.

Amator (G. amatoris), 3. m. *a lover.*

Amicus (G. i.) 2. m. *a friend.*

Amicitia (G. æ.), 1. f. *friendship.*

Inimicitia (G. æ.), 1. f. *enmity.*

Inimicus (G. i.), 2. m. *an enemy.*
(Strictly an adjective meaning *unfriendly*, but used as a substantive; just as *amicus* was originally an adjective meaning *friendly*).

Amabilis, is, e, *amiable.*

Dives (G. divitis), 3. m. *a rich man.* (Strictly an adj., often used substantively.)

Divitiæ (G. arum), 1. f. *riches.*
(Used only in the plural.)

Vis (G. vis; Pl. vires, virium, &c.),
3. f. *strength.*

Bonitas [bonus] (G. bonitatis),
3. f. *goodness.*

Plato (G. Platonis), 3. m. *Plato.*
(The name of a Greek philosopher.)

Unus, a, um, *one.*

Octogesimus, a, um, *eightieth.*

Mors (G. mortis), 3. f. *death.*

Mori (mori, mortuus sum), 3.
dep. *to die.*

Mortuus, a, um, *dead.*

Mortalis, is, e, *mortal, subject to death.*

Immortalis, is, e, *immortal.*

Mortalitas (G. mortalitatis), 3. f.
mortality.

Immortalitas (G. immortalitatis),
3. f. *immortality.*

Spes (G. spei), 5. f. *hope.*

Sperare, 1. *to hope.*

Al-ere (o, ui, altum and alitum),
3. *to support, to nourish.*

Munus (G. muneris), 3. n. *a gift.*

Demum (adverb), *at length.*

Firmus, a, um, *firm.*

Is, ea, id, *that, this; he, she, it.*

Idem, eadem, idem, *the same.*

Nimius, a, um, *too great, too much.*

Annus (G. i.), 2. m. *a year.*

Apis (G. apis), 3. f. *a bee.*

Vita (G. æ), 1. f. *life.*

Sí (conjunction), *if.*

Et (conjunction), *and.*

Ubi? (adverb), *where?*

Ibi, *there.*

1. Deus dat vitam. 2. Spe vivimus. 3. Vitam spes alit. 4. Flores amat apís. 5. Spes alit agricolas. 6. Si me amas, ad me venito. 7. Spes bona dat vires. 8. Magna spes est in bonitate Dei. 9. Munera dat dives. 10. Ubi sunt spes meæ? 11. Plato uno et octogesimo anno¹ scribens est mortuus.² 12. Nolite³ nimiam spem habere. 13. Idem velle⁴ atque idem nolle, ea demum⁵ firmâ amicitia est. 14. Ut ameris, amabilis esto. 15. Amo te.⁶

XV.

Regere [rex], 3. *to rule*.
 Regula (G. æ.), 1. f. *a rule*.
 Regnum (G. i.), 2. n. *a kingdom ; dominion*.
 Regius, a, um, *kingly, royal*.
 Regalis, is, e, *king-like, fit for a king*.
 Regnare, 1. *to reign*.
 Sent-ire (io, sensi, sensum), 4. *to feel, to think*.
 Consentire, 4. *to think with, to agree*.
 Toll-ere (o, sustuli, sublatum), 3. irreg. *to take away*.
 Col-ere (o, ui, cultum), 3. *to cultivate*. (From this word and *ager* = a field, is compounded *agricola* = field-cultivator, a husbandman.)
 Agricultura (G. æ.), 1. f. *agriculture, field-cultivation*.
 Administrare, 1. *to manage, direct, guide*.
 Primus, a, um, *first*.
 Cum, *with* (preposition gov. abl.).
 Sine, *without* (prep. gov. abl.).
 Tam, *so*.
 Quam, *as*.
 Nihil, *nothing*.

Mare (G. maris), 3. n. *the sea*.
 Marinus, a, um, *marine*.
 Maritimus, a, um, *maritime, of the sea*.
 Vidēre, 2. *to see*.
 Providere, 2. *to foresee ; to look after, to provide*.
 Providentia (G. æ), 1. f. *foresight, providence*.
 Prudens, ens, ens, *foreseeing, wise, skilful*. (This word is a variety of *providens*, formed by contraction).
 Prudentia (G. æ), 1. f. *foresight, wisdom*.
 Lux (G. lucis), 3. f. *light*.
 Luc-ēre (eo, luxi,—), 2. *to shine*.
 Lucidus, a, um, *shining*.
 Lucerna (G. æ), 1. f. *a lamp*.
 Stella (G. æ), 1. f. *a star*.
 Sol (G. solis), 3. m. *the sun*.
 Neptunus (G. i), 2. m. *Neptune*.
 Jupiter (G. Jovis), 3. m. *Jupiter*.
 Romulus (G. i), 2. m. *Romulus*.
 Roma (G. æ), 1. f. *Rome*.
 Romanus, a, um, *Roman*.
 Alius, a, um, *another*.
 Alienus, a, um, *belonging to another ; another's ; alien*.

1. Sol est lux mundi. 2. Deus regit mundum. 3. Est Deus in mundo, qui omnia videt. 4. Datum est Neptuno¹ maritimum regnum. 5. Solem e mundo tollunt,² qui amicitiam e vitâ tollunt. 6. Dei providentiâ mundus administratur. 7. Nihil mihi tam regale videtur,³ quam studium agri colendi.⁴ 8. Jovem omnium deorum et hominum regem esse omnes boni consentiunt.⁵ 9. Stella luce lucet alienâ.⁶ 10. Nec tecum⁷ possum vivere, nec sine te. 11. Tecum vivere amo. 12. Sine virtute (*virtue*) amicitia esse⁸ non potest. 13. Hic⁹ amat hanc puellam. 14. Romulus primus Romanorum rex fuit. 15. Urbem Rômam reges habuere.

XVI.

Puerilis, is, e [puer], *boyish ; of a boy*.
 Fug-ēre (io, fugi, itum), 3. *to flee away, to flee from*.

Ef-fug-ēre, 3. *to escape from*.
 Fuga (G. æ), 1. f. *flight*.
 Cern-ēre (o, cerni, cernum), 3. *to perceive, discern*.

Ced-ĕre (o, cessi, cessum), 3. *to depart; to pass away.*

Præter-ire [ire] (eo, ivi or ii, itum), 4. *to pass, to go by.*

Præteritus, a, um, *past, bygone.*

Seq-ui (uor, secutus sum), 3. *dep. to follow.*

Sc-ire (io, ivi, itum), 4. *to know.*

Vert-ĕre (o, verti, versum), 3. *to turn.*

Revert-i (or, reversus sum *), 3. *dep. to turn back, to return.*

Pet-ere (o, ivi, itum), 3. *to seek.*

Amitt-ere [mitto] (o, amisi, amisum), 3. *to lose.*

Tempus (G. temporis), 3. n. *time.*

Pignus (G. pignōris), 3. n. *a pledge.*

Hora (G. æ), 1. f. *an hour.*

Dies (G. di), 5. m.† *a day.*

Mensis (G. mensis), 3. m. *a month.*

Ætas (G. ætatis), 3. f. *age, time of life.*

Similis, is, e, *like, similar.*

Similitudo (G. similitudinis), 3. f. *likeness, similarity, resemblance.*

Somnus (G. i), 2. m. *sleep.*

Culpa (G. æ), 1. f. *fault.*

Animus (G. i), 2. m. *the mind.*

Qui, quæ, quod, *which.*

Unquam, *ever (adverb).*

Tandem, *at length (adverb).*

Certe [certus], *surely, assuredly (adverb).*

Nec, nor (conjunction).

An, *whether (conjunction).*

Ipse, a, um, *himself, herself, itself.*

Dum, *whilst (adverb).*

Maxime, *most of all, particularly (adverb).*

1. Certa amittimus, dum incerta petimus. 2. Mors est certa, tempus incertum. 3. Da mihi pignus amoris. 4. Filius patri similis est. 5. Videtis, nihil esse¹ morti tam simile, quam somnum. 6. Ætas puerilis maxime incerta est. 7. Fugiendæ sunt nimis² amicitia. 8. In culpâ est animus, qui se non effugit unquam. 9. Romani hostes in fugam dederunt.³ 10. Dant sese in fugam³ milites. 11. Amicus certus in re incertâ⁴ cernitur. 12. Jam fessæ tandem fugiunt de corpore vires.⁵ 13. Moriendum certe est,⁶ et id⁷ incertum an hoc ipso⁸ die. 14. Horæ cedunt et dies, menses et anni; nec præteritum tempus unquam revertitur, nec, quid sequatur, sciri potest.⁹ 15. Amici fures temporis.¹⁰ 16. Non, quæ præteriit, hora redire potest.

XVII.

Sanus, a, um, *sound, healthy; sane.*

Insanus, a, um, *unsound (especially in mind); insane.*

Sanitas (G. sanitatis), 1. f. *soundness, health (either of body or of mind).*

Insanitas, 3. f. *unsoundness, disease.*

Insania (G. æ), 1. f. *unsoundness, madness.*

Insanire, 4. *to be insane, to act madly.*

Sanare, 1. *to make sound, to cure.*

* This, the deponent form, is the one almost exclusively adopted by the best writers. Sometimes *revertere* (o, i, *reversum*) is used, but only in the perfect tense and the tenses formed from it.

† *Dies* is sometimes feminine in the singular, but then it is generally spoken of some particular day; as *dies dicta* (a stated day), *dies constituta* (the appointed day), &c. *Dies*, and its compound *meridies* (mid-day), are the only exceptions to the rule, that nouns of the fifth declension are feminine.

Orare, 1. *to pray.*

Ger-ere (o, gessi, gestum), 3. *to bear ; to carry on ; to transact or do.*

Possid-ere (eo, possessi, possessum), 2. *to possess.*

Dic-ere (o, dixi, dictum), 3. *to say, tell.*

Renid-ere (eo, ui, —), 2. *to shine, glitter.*

Fulg-ere (eo, fulsi, —), 2. *to lighten ; to glitter, shine.*

Fulgor (G. fulgōris), 3. m. } *light*
Fulgur (G. fulgūris), 3. n. } *ning.*

Fulgurat, 1. impers., *it lightens.*

Fulmen [contracted for *fulgimen*] (G. fulminis), 3. n. *a lightning-stroke ; a thunderbolt.*

Argentum (G. i), 2. n. *silver.*

Argenteus, a, um, *made of silver ; silver (adj.).*

Aurum (G. i), 2. n. *gold.*

Aureus, a, um, *golden.*

Mens (G. mentis), 3. f. *the mind, the intellect.*

Casa (G. æ), 1. f. *a cottage ; a tent.*

Castrum (G. i), 2. n. *a fortress* (more common in the plural, meaning, *a camp*).

Arbor (G. arboris), 3. f. *a tree.*

Ebur (G. ebōris), 2. n. *ivory.*

Eburneus, a, um, *made of ivory ; ivory (adj.).*

Lacus (G. lacus), 4. m. *a basin ; a lake.*

Lacūna (G. æ), 1. f. *a ditch ; a hollow.*

Lacūnar (G. lacunāris), 3. n. *a hollowed or panelled ceiling.*

Semel, *once (adverb).*

Ut, *as, that (adverb and conjunct.)*

Profecto, *in fact, indeed (adverb).*

Satis, *enough, sufficiently (adverb).*

Vix, *scarcely (adverb).*

Quare, *why, wherefore.*

Tantum, *only (adverb).*

Sed, *but (conjunction).*

Neque (= nec), *nor (conjunction).*

1. Hic homo sanus non est. 2. Fortis est, qui¹ se vincit. 3. Labor omnia vincit. 4. Orandum est,² ut sit mens sana in corpore sano. 5. Semel insanivimus omnes.³ 6. Aurum omnes colunt.⁴ 7. Me, ut amas, ama. 8. Regit mundum sol aureus.⁵ 9. Est profecto Deus, qui,⁶ quæ gerimus, audit et videt. 10. Nihil in hoc mundo fieri sine Deo potest. 11. Omnium animi immortales sunt ; sed bonorum fortiumque divini. 12. Mens regnum bona possidet. 13. Fortior⁷ est qui se, quam qui fortissima vincit castra. 14. Breve tempus ætatis satis longum est ad bene vivendum.⁸ 15. Vix sanæ mentis es. 16. Hic,⁹ ubi nunc Roma est, arbores et casæ fuerunt.

17. Non amo te, Sabidi,¹⁰ nec possum dicere quare ;
Hoc tantum possum dicere ; non amo te.

18. Non ebur, neque aureum
Meâ renidet in domo lacūnar.¹¹

19. Nec domus argento fulget auroque¹² renidet.

XVIII.

Pecus (G. pecūdis), 3. f. *a head of*
catile ; a sheep.

Pecus (G. pecōris), 3. n. *a herd,*
a flock.

Pecunia (G. *as*), 1. f. *money*.
(Originally a man's herds constituted his wealth. Hence *pecunia* from *pecus*.)

Pecuniosus, a, um, *rich*.

Pecuniarius, a, um, *pecuniary*. (For example, *res pecuniaria*, "a pecuniary affair," "a money-matter.")

Nummus (G. *i*), 2. m. *coin*; (coined) *money*.

Lucrum (G. *i*), 2. n. *gain, lucre*.

Locus (G. *i*), 2. m.* *a place*.

Locare, 1. to *place*.

Fing-ere [o, finxi, fictum], 3. to *form*.

Dulcis, is, e, *sweet*.

Transire [ire], 4. to *go through, pass through*.

Sil-ere (eo, ui, —), 2. to *be silent* (i.e. not to make a noise of any kind).

Tac-ere (eo, ui, itum), 2. to *be silent* (i.e. not to speak).

Silentium (G. *i*), 2. n. *silence*.

Pronus, a, um [pro, forward], *bent forward, stooped*.

Venter (G. ventris), 3. m. *the belly*.

Obedire, 4. to *obey* (governs the dative).

Effic-ere (io, effeci, effectum), 3. [ex facere], to *accomplish, effect*.

Neglig-ere (o, neglexi, neglectum), 3. to *disregard, neglect*.

Cresc-ere (o, crevi, cretum), 3. to *increase*.

Plorare, 1. to *lament, bewail*.

Mic-are (o, ui, —), 1. to *sparkle, glitter*.

Inter, *between, among* (preposition).

Advert-ere (o, i, adversum), 3. [vertere], to *turn to, to apply*.

Sedes (G. sedis), 3. f. [sedere, to sit], *a seat; a spot* (where a thing sits or rests, or is placed).

Interdum, *sometimes* (adverb).

Velut, } *even as, like as* (adverb).
Veluti, }

Decet (impersonal), *it becomes*.

Amisus, a, um [amittere], *lost*.

Sap-ere (io, ivi and ii), 3. to *be wise*.

Desipere, 3. to *be unwise, to be foolish*.

Occultus, a, um, *hidden, unseen*.

Cup-ere (io, ivi, itum), 3. to *desire*.

Cupido (G. cupidinis), 3. f. *a desire*.

Stultus, a, um, *foolish*.

Stultitia (G. *as*), 1. f. *folly*.

Ævum (G. *i*), 2. n. *time* (in the fullest sense of the word).

Marcellus (G. *i*), 2. m. *Marcellus*.

Julius (G. *i*), 2. m. *Julius* (noun).

Julius, a, um, *Julian* (adjective).

Magnus, major, maximus, *great, greater, greatest*.

Parvus, minor, minimus, *little, less, least*.

Ante, *before*, { (prepositions gov.

Post, *after*, { acc.).

Medius, a, um, *middle*.

Summus, a, um, *highest*.

Nit-i (or, nixus and nixus sum), †
3. dep. to *strive*.

Eniti, 3. dep. (A stronger and more common form of the preceding word.)

Ops † (G. opis), 3. f. *power, might, ability*. Plural, opes, *wealth*.

Verus, a, um, *true, real*.

Veritas (G. veritatis), 3. f. *truth*.

Serus, a, um, *late; too late* (adj.).

Sero, *late; too late* (adverb).

Fur-ere (o, ui, —), 3. to *rage, be mad*.

Furiosus, a, um, *raging, mad*.

Cor (G. cordis), 3. n. *the heart*.

* **Locus** has plural nom. *loci* and *loca*. The first is generally used to designate isolated, unconnected places; the latter contiguous places, regions.

† **Niti**. The forms *gnitus* and *gnixus* were, according to an old grammarian, primarily in use; whence it is supposed that the verb was derived from *genu* (a knee). The primary signification would then be to *rest upon the knees*. Hence, to *rest or rely* upon anything; to *press upon or after* anything; to *aim at or endeavour*.

‡ **Ops**. No nominative singular of this word actually occurs: the form *ops* is merely assumed.

Concordia (G. æ), 1. f. *unanimity* [con, together and cor].

Discordia (G. æ), 1. f. *disagreement*.

(Dis, when it forms part of a word, implies *separation*).

Labi (or, lapsus sum), 3. dep. to *slip, fall*.

Dilabi [dis, labi], 3. dep. to *slip asunder, fall asunder*.

Fama (G. æ), 1. f. *fame*.

Luna (G. æ), 1. f. *the moon*.

Sidus (G. sideris), 3. n. a *constellation, a heavenly body*.

Sidereus, a, um, *starry*.

1. Sol locatur in mediâ mundi sede. 2. Omnia pecuniâ effici non possunt. 3. Pecuniam in loco⁸ negligere, maximum interdum est lucrum. 4. Omnes homines summâ ope¹ niti decet, vitam silentio² ne transeant,³ veluti pecora, quæ natura prona atque ventri⁴ obedientia finxit. 5. Ploratur lacrymis amissa pecunia veris.⁵ 6. Silete et tacete atque animum⁶ advertite. 7. Dulce est⁷ desipere in loco.⁸ 8. Sero sapiunt⁹ Phryges. 9. Creverunt et¹⁰ opes et opum furiosa cupido. 10. Abi stultus, sero post tempus venis. 11. Crescit amor nummi, quantum (as) ipsa pecunia crescit. 12. Omnia cupio quæ vis.¹¹ 13. Nullum animal, quod sanguinem habet, sine corde esse potest. 14. Concordiâ parvæ res crescunt, discordiâ maximæ dilabuntur.

15. Crescit¹² occulto velut arbor ævo
Fama Marcelli; micat inter omnes
Julium sidus, velut inter ignes¹³
Luna minores.

XIX.

Ver (G. veris), 3. n. *spring* (subst.).

Vernus, a, um, *spring* (adj.).

Æstas (G. æstatis), 3. f. *summer*.
(Take care not to confound this word with *ætas*, "age").

Æstivus, a, um, *summer* (adj.).

Auctumnus (G. i), 2. m. *autumn*.

Auctumnus, a, um, } *autumnal*.
Auctumnalis, is, e, }

Hiems (G. hiemis), 3. f. *winter*.

Hiemalis, is, e, } *wintery*.
Hibernus, a, um, }

Hiemare, 1. to *winter, pass the winter*.

Disc-ere (o, didici, —), 3. to *learn*.

Forma (G. æ), 1. f. *beauty*.

Formosus, a, um, *beautiful*.

Lævis,* is, e, *light* (opposite to *heavy*).

Levitas (G. levitatis), 3. f. *lightness*.

Levamen (G. levaminis), 3. n. a *lightener* (that which makes light), an *alleviation, solace*.

Levare, 1. to *lighten, to make easy to bear, to alleviate*.

Opus (G. operis), 3. n. *work*. (Not to be confounded with *ops*, "power.")

Quer-ere (o, quæsi, quæsitum); 3. to *seek*.

Ed-ere (o, idi, itum), 3. [dare], to *give out; to put forth*.

Messis (G. messis), 3. f. a *harvest*.

* Avoid confounding *lævis* (light) with *lævis* (smooth). The latter (from *laevis*) is sometimes written, less correctly, *lævis*.

Flu-ere (o, xi, xum*), 3. *to flow*.
 Fluctus (G. fluctus), 4. m. *a flow*
(of the sea) ; a wave.

Flumen (G. flu-
 minis), 3. n. } *flowing water ;*
 Fluvius (G. i), } *a river*.
 2. m.

Fluxus, a, um, *flowing ; transient*.
 Frang-ere (o, fregi, fractum), 3. *to*
break.

Fragilis, is, e, *breakable ; perishable*.
 Fragor (G. fragoris), 3. m. *a break-*
ing, a crash.

Fragmentum (G. i), 2. n. *a broken*
piece, fragment.

Fru-i (or, ctus and itus sum), 3.
 dep. *to enjoy* (governs the
 ablative case).

Per, *through* (prep. gov. acc.).

Finis (G. finis), 3. m.† *an end ; a*
boundary. (Hence comes *finire*,
"to bring to an end, to finish.")

Dum, *while* (adverb).

Mos (G. moris), 3. m. *a manner*,
custom.

Præ-ere (eo, ui, itum), 2. [Præ,
before, forth ; and habere], *to*
hold forth, to furnish.

Facinus [facere] (G. facinoris), 3.
 n. *a deed*.

Clarus, a, um, *clear, bright*.

Præclarus, a, um, *bright, distin-*
guished. (A stronger word than
clarus. Præ, when compounded
 with another word, often makes
 it stronger.)

Gloria (G. æ), 1. f. *glory*.

Ars (G. artis), 3. f. *skill ; an art*.

Rectus, a, um, *right*.

Ingenium (G. i), 2. n. *talent*.

Anima (G. æ), 1. f. *air ; breath ; vitality*.

Nam, *for* (conjunction).

Quoniam, *since* (conjunction).

Memoria (G. æ), 1. f. *recollection*,
memory.

Æternus, a, um, *eternal*.

Licet (impersonal), *it is permitted*.

Pomum (G. i), 2. n. *fruit* (such as
 apples, cherries, figs, &c.)

Efficere, 3. [facere], *to accomplish ;*
to render.

Helvetii (G. orum), 2. m. *the Hel-*
vetians.

Allobroges‡ (G. Allobrogum), 3.
 m. *the Allobroges*.

Rhodanus (G. i), 2. m. *the Rhone*.

1. Æstatem auctumnus sequitur. 2. Per urbem fluit
 flumen. 3. Sit tibi terra lævis.¹ 4. Helvetiorum² inter
 fines et Allobrogum³ Rhodanus⁴ fluit. 5. Forma bonum⁵
 fragile est. 6. Fortia taurorum corpora frangit opus. 7. Is
 demum⁶ mihi vivere atque frui animâ⁷ videtur, qui præclari
 facinoris aut artis bonæ famam quærit. 8. Mihi rectius⁸
 videtur, ingenii quam virium opibus⁹ gloriam quærere ; et,
 quoniam vita ipsa, quâ¹⁰ fruimur, brevis est, memoriam
 nostri¹¹ quam maxime longam¹² efficere. Nam divitiarum
 et formæ gloria fluxa atque fragilis est ; virtus clara æternaque
 habetur.¹³

9. Poma dat Auctumnus ; formosa est messibus¹⁴ Æstas ;
 Ver præbet flores ; igne levatur Hiems.¹⁵

* The substantive *fluctus* would seem to imply the existence of a
 form *fluctum* of the supine of *fluere*. None such, however, is actually
 found in the classical authors.

† *Finis* is now and then met with as of the feminine gender ; but not
 (with one or two exceptions) in the best prose writers.

‡ The nominative singular *Allobrox* is also found.

10. Dum licet, et vernos etiam nunc editis¹⁶ annos,
Discite; eunt anni more¹⁷ fluentis aquæ.

XX.

Senex (G. is), *old*. (Often used as a substantive, to mean "an old man.")

Senectus (G. senectutis), 3. f. } *old*
Senecta (G. senectæ), 1. f. * } *age*.

Senilis, is, e, of old men, aged, *senile*.

Senesc-ere (o, senui, —), 3. to grow old.

Adolescens (G. adolescentis), 3. m. a young man.

Adolescentia (G. æ), 1. f. youth.

Juvenis, is, e, young. (Often as a substantive = a youth.)

Juventus (G. juventutis), 3. f. youth.

Juvenilis, is, e, youthful, juvenile.

Tragedia (G. æ), 1. f. a tragedy.

Ruga (G. æ), 1. f. a wrinkle.

Rugosus, a, um, wrinkled.

Diu, for a long time (adverb).

Otium (G. i), 2. n. leisure.

Otiosus, a, um, leisurely.

Odium (G. i), 2. n. hatred.

Odiosus, a, um, hateful.

Viola (G. æ), 1. f. a violet.

Rosa (G. æ), 1. f. a rose.

Canus, a, um, hoary.

Onus (G. oneris), 3. n. a burden.

Sustin-ere (eo, ui, sustentum), 2. [sus, up; tenere], to hold up, to bear, or sustain.

Ratis (G. ratis), 3. f. a raft.

Victor [vincere], (G. victoris), 3. m. victorious. (Often as a substantive.)

Victoria (G. æ), 1. f. a victory.

Plerusque, pleræque, plerumque,

many a one; many. (Generally used in the plural.)

Sapiens [sapere], wise.

Sapientia (G. æ), 1. f. wisdom.

Sapienter, wisely (adverb).

Insipienter, unwisely (adverb).

Par, equal.

Compar, like; on an equality with.

Comparare, 1. to liken, compare.

Campus (G. i), 2. m. a plain.

At, but (conjunction).

Vero [verus], truly, indeed (adv.).

Multo [multus], much, by far (adverb).

Nunquam, never (adverb).

Sic, so (adverb).

Nosc-ere (o, novi, notum), 3. } to become acquainted

Cognosc-ere (o, cog- } with, to
novi, cognitum), 3. } know.

Lacus (G. us), 4. m. a lake.

Paucus, a, um, few. (Used generally in the plural.)

Miser, a, um, wretched.

Temn-ere (o, tempsi, temptum), 3.† } to despise.

Contemnere, 3.

Flor-ere (eo, ui, —), 2. [flos], to flower, to bloom.

Hiare, 1. to open, to gape.

Rig-ere, 2. to be stiff, to stand stiff.

Linqu-ere (o, liqui, lictum), 3. to leave.

Relinquere, 3. to leave behind.

Spina (G. æ), 1. f. a thorn.

Elysium, a, um, Elysian.

Lethæus, a, um, Lethæan.

Cimmerius, a, um, Cimmerian.

1. Pauci veniunt ad senectutem. 2. Adolescens vult diu vivere; senex diu vixit. 3. Non facit senex ea, quæ¹ juvenes; at vero multo majora et meliora facit. 4. Sophocles

* Of these two words *senectus* is most common, especially in prose. The use of *senecta* is almost wholly confined to the poets.

† Of these two words, the compound *contemnere* is the one most commonly employed.

ad summam senectutem tragoedias fecit.² 5. Sperat adolescens diu se victurum.³ Insipienter sperat. Quid enim stultius,⁴ quam incerta pro certis habere,⁵ falsa pro veris? 6. Ennius equi fortis et victoris senectuti comparat suam.⁶ 7. Nihil est otiosâ senectute jucundius. 8. O miserum senem, qui, mortem contemnendam esse,⁷ in tam longâ ætate non viderit! 9. Nemo est tam senex, qui se⁸ annum non putet posse vivere. 10. Nunquam tibi senectutem gravem esse sensi; quæ plerisque senibus sic odiosa est, ut onus se Ætnâ gravius dicant⁹ sustinere.

11. Nec violæ semper, nec hiantia lilia florent;
 Et riget amissâ spina¹⁰ relictâ rosâ;
 Et tibi jam cani venient, formosæ, capilli;
 Jam venient rugæ, quæ tibi corpus arent.
 12. Elysios¹¹ olim liceat¹² cognoscere campos,
 Lethæamque¹³ ratem, Cimmeriosque¹⁴ lacus;
 Cum mea rugosâ pallebunt ora senectâ,
 Et referam pueris tempora priasæ senex.¹⁵

XXI.

Val-êre (eo, ui, itum), 2. *to be strong; to be in good health.*

Validus, a, um, *strong; well.*

Valetudo (G. valetudinis), 3. *f. health* (i. e. either good health or bad health).

Valesc-ere (o, valui, —), } *to grow strong,*
 3. } *to get well.*
 Convalescere, 3.

Salvus, a, um, *safe; sound, well.*

Salus (G. salutis), 3. *f. safety; soundness, health.*

Salv-êre, 2. *to be safe; to be well.*

Opus (G. operis), 3. *n. a work.*

Opera (G. æ), 1. *f. exertion, labour.*

Operam dare (=to give exertion), *to take pains.*

Hortari, 1. *dep. to exhort.*

Gaud-êre (eo, gavisus sum), 2. *to be glad, rejoice.*

Gaudium* (G. i), 2. *n. joy, gladness.*

Nisi, *unless, except* (conj.).

Æger, ægra, ægrum, *ill* (either in body or mind).

Ægrotus, a, um, *sick, ill* (in body).

Ægrotare, 1. *to be sick, ill.*

Ægritudo (G. ægritudinis), 3. *f. illness* (more frequently of the mind; i. e. grief, &c.).

Ægrotatio (G. ægrotationis), 3. *f. illness* (generally of the body).

Dolor (G. doloris), 3. *m. pain; sorrow.*

Cura (G. æ), 1. *f. care.*

Cur-are, 1. *to take care; to take care of.*

Securus, a, um, [sæ=sine], *without care, careless.*

Securitas (G. securitatis), 3. *f. freedom from care; unconcern.*

Causa (G. æ), 1. *f. a cause.*

Causâ (meâ, tuâ, &c.), *for (my, your, &c.) sake.*

* *Gaudium* means inward joy; *lætitia*, the outward expression of it. But *lætitia* very often includes the idea of *gaudium*, and is therefore the more comprehensive term.

Ceterus, a, um, *the other, the rest.*
(Almost exclusively used in the plural.)

Bene, *well* (adverb).

Etiam, *also; even; yes* (adverb).

Etiam atque etiam, *again and again.*

Adhibere, 2. [habere], *to hold to, to apply.*

Dilig-ere (a, dilexi, dilectum), 3. [legere]* *to choose out, to esteem, to love.*

Diligenter, *lovingly, carefully, diligently.*

Diligentia (G. æ), 1. f. *carefulness, diligence.*

Consilium (G. i), 2. n. *advice, counsel.*

Facilis, is, e, [facere], *easy to be done, easy.*

Facile, *easily.*

Cruz (G. crucis), 3. f. *a cross.*

Cruciare, 1. *to crucify; to torture.*

Excruciare, 1, *to torture greatly, to torment.*

Jub-ere (eo, jussi, jussum), 2. *to order.*

Plane, *quite, entirely.*

Strenuus, a, um, *brisk, prompt.*

Strenue, *briskly, promptly.*

Ut? *how?*

Tardus, a, um, *slow, lingering.*

Tarde, *slowly.*

Tiro (G. Tironis), 3. m. *Tiro.*

Reliquus, a, um, [relinquere], *remaining behind, left.*

Servus (G. i), 2. m. *a servant or slave.*

Servire, 4. *to be a slave to; to serve; to attend to.*

1. Salve.¹ 2. Salvere te jubeo.² 3. Valesne? 4. Ut vales? 5. Vale.³ 6. Si vales, bene est; valeo.⁴ 7. Ego valeo et salvus sum. 8. Da operam⁵ ut vales. 9. Cura⁶ ut vales. 10. Da operam ut convalescas. 11. Valetudinem tuam cura diligenter. 12. Valetudinem tuam velim cures⁷ diligentissime. 13. Te valere tuâ causâ primum volo, tum meâ,⁸ mi⁹ Tiro. 14. Fac¹⁰ plane ut vales. 15. Valetudinem tuam fac ut cures. 16. In maximis meis doloribus excruciat me valetudo¹¹ Tullie nostræ. 17. Cura, cura te, mi Tiro. 18. Etiam atque etiam vale. 19. Cura nihil aliud nisi ut vales: cetera ego curabo. 20. Te hortor, ut omnem diligentiam adhibeas ad¹² convalescendum. 21. Si vales, gaudeo; valeo. 22. Facile omnes, quum valemus, recta consilia ægrotis damus. 23. "Vel mori strenue, quam tarde convalescere mihi melius est."¹³ 24. Reliquum est¹⁴ ut te orem, ut valetudini tuæ, si me et tuos omnes valere vis, diligentissime servias. Vale.

* The primary meaning of *legere* is "to gather together." Hence, it very frequently means ^hto gather up the words of a book or writing," that is, to read. It is from *legere* in its primary signification that we have *diligere*, the fundamental idea conveyed by which is that of *gathering out* from among others, of singling out as an object of esteem or affection. *Amare* is "to love" from natural impulse or passion; *diligere* is "to love" from reason or motive.

XXII.

Fall-ere (o, fefelli), }
 falsum), 3. } *to cheat, de-*
 Decip-ere (io, decepi, } *ceive.*
 deceptum), 3.*
 Statim [stare], *immediately.* (The
 word resembles our expression
 "on the spot.")
 Ci-ère (eo, civi, tum), 2. *to make*
to go; to rouse.
 Concière, 2. *to make to go together;*
to assemble.
 Concilium (G. i), 2. n. *an assembly,*
union, council.
 Conciliare, 1. *to unite.*
 Idem, eadem, idem, [is, ea, id],
the same.
 Salutaris, is, e, [salus], *healing,*
healthful.
 Nocens [nocere], *hurtful.*
 Sæpe, *often.*
 Præceptum (G. i), 2. n. [capere],
an injunction or precept.
 Vulnus (G. vulneris), 3. n. *a*
wound.
 Vulnerare, 1. *to wound.*
 Obsequium (G. i), 2. n. [sequi],
compliance, obsequiousness (i.e.
the "following up" of the
whims and vagaries of another).
 Urtica (G. æ), 1. f. [urere], *a*
nettle (which burns or stings).
 Paullus, a, um, *little.* (Generally
 used in the neuter singular.)
 Paullo, *little, a little* (adverb).
 Servare, 1. *to keep, preserve.*
 Conservare, 1. *to keep together; to*
preserve.
 Utilis, is, e, *useful, advantageous.*

Utilitas (G. utilitatis), 3. f. *utility,*
advantageousness.
 Vir (G. viri), 2. m. *a man.*†
 Virtus (G. virtutis), 3. f. *manliness;*
valour; virtue. (Virtus means a
 manly quality; when the subject
 is about morality, it may be
 translated "virtue;" when we
 speak of military matters, it
 may be translated "valour.")
 Herba (G. æ), 1. f. *an herb.*
 Nutrire, 4. *to nourish, sustain.*
 Nutrix (G. nutricis), 3. f. *a nurse.*
 Nutrimentum (G. i), 2. n. *nour-*
ishment.
 Tunc, *then.*
 Pars (G. partis), 3. f. *a part.*
 Ex omni parte, *in every respect.*
 Post, *after* (adverb and prep.).
 Putare, 1. *to think, consider.*
 Imbecillus, a, um, *weak, feeble.*
 Imbecillitas (G. imbecillitatis), 3. f.
feebleness.
 Præditus, a, um, [dare], *endued*
with, possessed of.
 Os (G. oris), 3. n. *the mouth; the*
countenance. (Not to be con-
 founded with os G. ossis, 3. n.
 "a bone.")
 Inquam, *I say.*
 Propinquus, a, um, *near.*
 Propior, or, us, *nearer.*
 Proximus, a, um, *nearest.*
 Sanare, 1. [sanus], *to make sound,*
to cure, to heal.
 Par-ere (io, peperit, tum), 3. *to bring*
forth, bear; to beget; to produce.
 Humanus, a, um, [homo], *human.*

* *Decipere*, which is derived from *capere*, means, primarily, to catch
 hold of (*capere*) and draw off (*de*). It has something in common as
 regards signification, and form also, with the expression "to take a
 person in." Hence it is used of active and intentional deception.
Fallere, on the other hand, does not necessarily imply design or
 purpose.

† *Homo* is a human being, one of the human race, and may be used
 either in a good or a bad sense. *Vir* means a male person grown up,
 and is generally used in a good sense. Men and women (persons), are
 frequently spoken of collectively as *homines*.

Fannius (G. Fannii), 2. m. *Fannius*.
Mucius (G. Mucii), 2. m. *Mucius*.

Naso (G. Nasonis), 3. m. *Naso*.
Quintus (G. Quinti), 2. m. *Quintus*.
Caius (G. Caii), 2. m. *Caius*.

1. Omnes cupimus, ego in primis,¹ quam primum² te videre, sed, mi Tiro, valentem. Malo te paullo post valentem, quam statim imbecillum videre. 2. De amicitia omnes ad unum³ idem sentiunt.⁴ 3. Virtute non tam multi præditi esse quam videri volunt. 4. Virtus, virtus, inquam, C. Fanni⁵ et tu Q. Muci, et conciliat amicitias et conservat. 5. Una⁶ est amicitia in rebus humanis de cujus utilitate omnes uno ore consentiunt. 6. Hoc tempore,⁷ obsequium amicos, veritas odium parit. 7. Homo sum, humani nihil⁸ a me alienum puto.

8. Ad mea, decepti juvenes⁹ præcepta venite ;

Quos suus ex omni parte fefellit amor.

Discite sanari, per quem¹⁰ didicistis amare :

Una manus vobis vulnus opemque feret.

Terra salutare herbas, eademque nocentes,

Nutrit, et urticæ proxima sæpe rosa est.

Naso¹¹ legendus erat tunc, cum didicistis amare ;

Idem nunc vobis Naso legendus erit.

XXIII.

Tot, so many.

Quot, as. (Used only after tot, except in questions.)

Quot? how many? (This is the meaning of quot in questions; otherwise it always means as).

Tantus, a, um, so much, so great.

Quantus, a, um, as. (Used only after tantus, except in questions.)

Quantus, a, um? how much?

Talis, is, e, such, of such a kind.

Qualis, is, e, as. (Used only after talis, except in questions).

Qualis, is, e? of what kind?

Quotidie [quot, dies] } daily.
Indies [in, dies]*

Rescribere, 3. [scribere], to write back, to write in answer.

Lentus, a, um, slow, sluggish.

Tabula (G. æ), 1. f. a board; a writing tablet.

Tabella (G. æ), 1. f. a small board; a small writing tablet, or written tablet; a letter.

Tabellarius (G. i), 2. m. a letter-carrier, postman.

Forsitan }

Fortasse } perhaps.

Spicere (io, spexi, spectrum), 3. to look, look at.

Aspicere, 3. to look upon, to look at.

* *Quotidie* means literally as many (times) as days, and is used to denote a daily repetition or recurrence of the same thing. *Indies* denotes progressive increase or decrease. In such a sentence as "he goes to school daily," *quotidie* would be the appropriate word; in "his acquaintance with the Latin language increases daily," *indies* would be correct. *Quotidie*, however, frequently includes the notion conveyed by *indies*.

Despicere, 3. *to look down upon; to despise.*
 Conspicere, 3. *to gaze at.*
 Inspicere, 3. *to look into, to look upon.*
 Perspicere, 3. *to look through; to examine.*
 Respicere, 3. *to look behind upon; to respect.*
 Suspiciere, 3. *to look up to; to honour.*
 Spectare, 1. *to look to or for (frequently).*
 Exspectare, 1. *to look earnestly for; to wait or expect.*

Tamen } *but yet, however.*
 Attamen }
 Nil [=nihil], *nothing.*
 Certior, or, us, [certus], *more certain; informed.*
 Certiorem facere, *to inform.*
 Certiorem fieri, *to become informed.*
 Certior esse, *to be informed, to be aware.*
 Tullius (G. Tullii), 2. m. *Tullius.*
 Terentia (G. Terentias), 1. f. *Terentia.*
 Ulixes (G. Ulixis), 3. m. *Ulysses.*
 Penelope (G. Penelopes), 1. f. *Penelope.*

1. TULLIUS¹ S. D. TERENTIE SUX.

S. V. B. E. V.² Nos quotidie tabellarios nostros expectamus, qui² si venerint, fortasse erimus certiores quid nobis faciendum³ sit, faciemusque te statim certiore. Valetudinem tuam cura diligenter. Vale.

2. Hanc⁴ tua Penelope lento tibi mittit, Ulix:
 Nil mihi rescribas attamen, ipse⁴ veni.

XXIV.

Pose-ere (o, poposci, —), 3. *to beg, to demand.*
 Postulare, 1. *to demand, require.*
 Minister (G. i), 2. m. *an attendant, servant.*
 Ministrare, 1. *to serve up; to provide.*
 Administrare, 1. *to provide, furnish; to manage.*
 Litera (G. æ), 1. f. *a letter.* (In the singular, a letter of the alphabet; but *literæ*, plural, a letter, an epistle.)
 Febris (G. febris), 3. f. *a fever.*
 Subito, *suddenly.*
 Posthac [post; hic, hæc, hec], *after this; in future.*
 Item, *also.*
 Multitudo (G. multitudinis), 3. f. *a great number or quantity.*
 Quasi, *as if; like as.*
 Vix, *scarcely, with difficulty.*
 Nuncius (G. i), 2. m. *a messenger; a message.*

Nunciare, 1. *to report, to announce.*
 Cad-ere (o, cecidi, casum), 3. *to fall.*
 Accid-ere (o, accidi, —), 3. *to fall upon; to happen.*
 Decid-ere (o, decidi, —), 3. *to fall down, fall off.*
 Incid-ere (o, incidi, incasum), 3. *to fall into.*
 Celer, celeris, celere, *swift, speedy.*
 Celeriter, *speedily.*
 Celeritas (G. celeritatis), 3. f. *speed.*
 Opus, n. (indeclinable), *need, necessity.* (Not to be confounded with *opus* G. *operis*, "a work.")
 Prem-ere (o, pressi, pressum), 3. *to press.*
 Opprim-ere (o, oppressi, oppressum), 3. *to press against or down; to crush.*
 Vell-ere (o, vult, vulsum), 3. *to pull, pluck.*
 Avell-ere (o, avelli or avulsi, avulsum), 4. *to pluck or pull off.*

Divell-ere (o, divelli, divulsum), 3. *to pull asunder.*

Convell-ere (o, convelli, convulsum), 3. *to pull together, to pull up; to convulse.*

Ferre (fero, tūli, lātum), irreg. *to bear, carry.*

Aufferre (aufero, abstuli, ablatum), *to bear away, to carry off.*

Extingu-ere (o, extinxi, extinctum), 3. *to put out, to extinguish.*

Spons * (G. sponsis), 3. f. *free-will, accord.*

Mea, tua, sua sponte, *of my, of your, of his own accord, &c.*

Revell-ere (o, revelli, revulsum), 3. *to pull back; to tear away.*

Evellere, 3. *to tear or pull out.*

Sum-ere (o, psi, ptum), 3. *to take.*

Consumere, 3. *to take wholly; to consume, to burn out.*

Cæsar (G. Cæsaris), 3. m. *Cæsar.*

1. Adolescentes mihi mori sic videntur, ut quum aquæ multitudine vis flammæ opprimitur; senes autem sicut suâ sponte, nullâ adhibitâ vi,¹ consumptus ignis exstinguitur: et quasi poma ex arboribus, cruda si sunt, vix avelluntur, si matura et cocta, decidunt, sic vitam adolescentibus² vis aufert, senibus maturitas.

2. TULLIUS TERENTIÆ SUÆ S. D.³

S. V. B. E. V. Da operam ut convalescas. Quod opus⁴ erit, ut res tempusque postulat, provideas⁵ atque administres; et ad me de omnibus rebus quam sæpissime⁶ literas mittas. Vale.

3. TULLIUS TERENTIÆ SUÆ S.

S. V. B. E. E. V.⁷ Valetudinem tuam velim cures diligentissime. Nam mihi et scriptum et nuntiatum est, te in febrim subito incidisse. Quod⁸ celeriter me fecisti de Cæsaris⁹ literis certiorē, fecisti mihi gratum. Item post-hac, si quid opus erit, si quid acciderit novi,¹⁰ facies ut sciam. Curā ut valeas. Vale.

XXV.

Suavis, is, e, *sweet, agreeable.*

Suaviter, *sweetly, agreeably.*

Suavitas (G. suavitatis), 3. f. *sweetness, agreeableness.*

Suavium, 2. n. *a kiss.*

Suaviari, 1. dep. *to kiss.*

Basium,[†] 2. n. *a kiss.*

Basiare, 1. *to kiss.*

Dulcis,[‡] is, e, *sweet.*

Dulciter and dulce, *sweetly.*

* The word *spons* itself nowhere occurs. The only cases actually found are *sponsis*, the genitive, and *sponte*, the ablative.

† Those familiar with etymological interchanges will readily perceive that *basium* is, in fact, *suavium* under another form. Thus *suavium* = *savium* (in which form it is sometimes written) = *sabium* (by the very common substitution of *b* for *v*) = *basium* (by an easy metathesis).

‡ *Dulcis* and *suavis* may generally both be translated "sweet." But *dulcis* is oftener used of something sweet to the taste; *suavis* of some-

Dulcedo (G. dulcedinis), 3. f. (=dulcitas G. dulcitatis, 3. f. which is less commonly used), *sweetness*.
 Bis, twice (numeral adverb).
 Binus, a, um, *twofold, double, two by two*. (Generally used in the plural.)
 Scire, 4. *to know*.
 Nescire, 4. *not to know*.
 Scientia, 1. f. *knowledge, skill, science*.
 Meditari, 1. dep. *to muse over, ponder, meditate*.
 Meditatio (G. meditationis), 3. f. *a musing over anything, meditation*.
 Ferre (fero, tuli, latum), irreg. *to bring or bear*.
 Fors (G. fortis), 3. f. *chance, fortune (i. e. whatever brings itself)*.
 Fortuna, 1. f. *fortune*.
 Nuere, 3. (Not used.) } *to nod*.
 Nutare, 1. }
 Nutus (G. nutus), 4. m. *a nodding, a nod*.
 Numen (G. numinis), 3. n. *a nod (especially of a divinity); a command (as conveyed by a nod); a deity or divinity*.
 Totus, a, um, *whole, entire*.
 Nullus, a, um, *none, no*.
 Nugæ (G. nugarum), 1. f. *trifles, frivolities*. (Used only in the plural number.)
 Nugari, 1. dep. *to trifle, to jest*.
 Nugator (G. nugatoris), 3. m. *a trifler; a buffoon or jester*.
 Nugatorius, a, um, *trifling; worthless, nugatory*.
 Quidam, quædam, quoddam *and*

quiddam, a certain one, a certain.

Accurr-ere (o, i, accursum), 3. [ad, currere], *to run to; to run up (to some one)*.
 Accip-ere (io, accepi, acceptum), 3. [ad, capere], *to receive (i. e. "to take to" oneself)*.
 Arrip-ere (io, ui, arreptum), 3. [ad, rapere], 3. *to seize or snatch*.
 Ag-ere (o, egi, actum), 3. *to lead or conduct; to do, perform, act*.
 Agere nugas, *to act nonsense, to play the fool*.
 Sacer, sacra, sacrum, *consecrated*. (Either, consecrated to a heavenly divinity, that is, *sacred*; or, consecrated to an infernal deity, that is, *accursed*.)
 Sacerdos (G. sacerdotis), 3. comm. *a priest or priestess*.
 Sacerdotium, 2. n. *priesthood, the priestly office*.
 Sacrum, 2. n. *a shrine, a sacristy*.
 Sacrificium, 2. n. *a sacrifice*.
 Sacrificare, 1. *to sacrifice*.
 Hei! ah! alas! (interjection, followed by a dative).
 Mos (G. moris), 3. m. *a custom*.
 Priusquam, *before that*.
 Quam (before an adverb or adjective, sometimes means) *how*. (*Quam suaviter, how sweetly, &c.*)
 Quam (after a comparative, generally means), *than*.
 Quam (after tam, means), *as*.
 Quo? *whither? to what place?*
 Unde? *whence? from what place?*
 Corcyra, 1. f. *Corcyra*. (Now Corfu.)
 Attica, 1. f. *Attica*.
 Sicut (sic, ut), *so as; like as; as*.

1. Ego¹ et suavissimus Cicero valemus. 2. Atticam nostram cupio suaviari. 3. Da mihi suavius priusquam abis. 4. Multas a te accepi literas, omnes diligenter scriptas. 5. Quo² agis te? 6. Unde agis te? 7. Hei mihi! quid faciam? quid agam?³ 8. Maximas⁴ nugas agis. 9. Binas⁵

thing sweet to any other sense, particularly to that of *smelling*. Both, however, are frequently employed with reference to what is sweet to the mental perceptions, *agreeable, pleasant, &c.*

a te accepi literas, Corcyrae datas.⁶ 10. Hei mihi! quid feci? quo me furor egit amantem?

11. Ibam forte viâ sacrâ,⁷ sicut meus est mos,
Nescio quid meditans nugarum, totus⁸ in illis;
Accurrit quidam, notus mihi nomine tantum,
Arreptâque⁹ manu, Quid agis,¹⁰ dulcissime rerum?
Suaviter, ut nunc est,¹¹ inquam, et cupio omnia quæ vis.

12. Nullum numen habes, si sit¹² prudentia; nos te,
Nos facimus, Fortuna, deum, cœloque locamus.

XXVI.

Voluptas (G. voluptatis), 3. f. [velle], *pleasure*.

Dolor (G. doloris), 3. m. *pain; sorrow*.

Cred-ere (o, idi, itum), 3. *to believe*.

Credibilis, is, e, *credible*.

Incredibilis, is, e, *incredible*.

Blandus, a, um, *soothing; alluring; bland*.

Blandiri, 4. dep. *to soothe; to allure; to charm*.

Blandimentum, 2. n. *a blandishment; charm, delight*.

Blanditia, 1. f. *charmingness; flattery; a caressing or fondling*.

Ang-ere (o, anxi, anctum and anxum), 3. *to press; to choke; to torture* (especially with rage, vexation, or displeasure).

Angustus, a, um, *contracted, narrow*.

Angustia (G. arum), 1. f. *a narrow place, narrowness; scantiness; difficulty or embarrassment*. (Used generally in the plural, like our expression *the narrows*, &c.)

Errare, 1. *to wander; to err*.

Error (G. erroris), 3. m. *a wandering; an error*.

Torqu-ere (eo, torsi, tortum), 2. *to turn or twist*.

Detorquere, 2. *to twist or turn away from*.

Extorquere, 2. *to twist or wrench out; to tear from; to extort*.

Fax (G. facis), 3. f. *a torch, a flame*.

Quia, *because*.

Consequi [sequi], 3. dep. *to follow after, pursue*.

Ridiculus, a, um, [ridere], *laughable, ridiculous*.

Obst-are (o, iti, atum), 1. [ob, stare], *to stand against; to oppose, to thwart*.

Benefacere [bene, facere], 3. *to do good to, to benefit*.

Beneficus, a, um, *beneficent, generous*.

Beneficentia, 1. f. *generosity, kindness*.

Beneficium, 2. n. *a benefit, kindness, favour*.

Magnificus, a, um, *great, noble*. (Comp. *magnificentior*; sup. *magnificentissimus*.)

Libère (libet, libuit and libitum est), 2. impera. *to please, to be agreeable to*.

Libens, *willing, glad*.

Libenter, *willingly, with pleasure*.

Liber, era, erum, *free* (i. e. free to go, and to do, as one pleases).

Liberare, 1. *to free*.

Libertas (G. libertatis), 3. f. *freedom, liberty*.

Liberalitas (G. liberalitatis), 3. f. *the disposition of a freeman; generosity, liberality*.

Præter [præ], *beyond, except*.

Modus (G. i), 2. m. *a measure; a limit; a manner*.

Præter modum, *beyond measure*.

Admodum, *to a limit, to a degree; quite; very*. (The last is its most common meaning.)

Moderari, 1. dep. *to limit or restrain; to manage or regulate; to govern.*

Moderatio (G. moderationis), 3. f. *moderation, regularity.*

Conferre (confero, contuli, cellatum), irreg. *to gather; to appropriate (to any purpose).*

Infelix, *unhappy.*

Nasci (or, natus sum), 3. dep. *to be born; to spring from or proceed from.*

Natalis, is, e, *natal, birth* (adjective; as in the expression *dies natalis*, a "birthday.")

Natio (G. nationis), 3. f. *a breed; a nation* (i.e. those of the same birth).

Natura, 1. f. *birth; nature.*

Fate-ri (or, fassus sum), 2. dep. *to confess, acknowledge.*

Odisse, *to hate.**

Odium, 2. n. *hatred.*

Odiosus, a, um, *hateful.*

Aspernari, 1. dep. *to disdain, reject, despise.*

Haud, *not at all; not* (a stronger negative than *non*).

Dominus (G. i), 2. m. *a lord, master.*

Domina (G. æ), 1. f. *a mistress.*

Pars (G. partis), 3. f. *a part.*

Admovere, 2. [ad, movere], *to move towards; to bring near.*

Permove-ri, 2. *to move thoroughly; to excite.*

Vehementer, *violently, vehemently.*

Honestus, a, um, *honourable.*

Ratio (G. rationis), 3. f. *reason, reasonableness.*

Paupertas (G. paupertatis), 3. f. *poverty.*

1. Multa nobis blandimenta natura ipsa dedit. 2. Voluptates, blandissimæ dominæ, majoris partis¹ animos a virtute detorquent; et dolorum cum admoventur faces,² præter modum plerique exterrentur. Vita, mors, divitiæ, paupertas, omnes homines vehementissime permovent. 3. Si in hoc erro, quod animos hominum immortales esse credam, libenter erro; nec mihi³ hunc errorem, dum vivo, extorqueri volo. 4. Nihil est tam angusti animi,⁴ tamque parvi, quam amare divitias; nihil honestius, magnificentiusque, quam pecuniam contemnere, si non habeas; si habeas, ad beneficentiam liberalitatemque conferre. 5. Animi voluptates et dolores nasci⁵ fatemur e corporis voluptatibus et doloribus. 6. Nemo ipsam voluptatem, quia voluptas sit, aspernatur aut odit aut fugit, sed quia consequuntur magni dolores eos, qui ratione⁶ voluptatem sequi nesciunt.⁷ 7. Vides, quam suaviter

* *Odisse* is what is called a preteritive verb, being used only in the præterite tenses, that is, in the perfect, pluperfect, and future perfect. To this class of verbs belong *odi* (I have conceived a hatred against=I hate); *memini* (I have retained in my mind [*mens*]=I remember); and *cæpi* (I have begun). The first two of these generally have the force of the present, while *cæpi* retains the force of the perfect. Along with these some class *novi* (I have become acquainted with=I know), from its commonly bearing a present signification. It is the regular perfect of *nosco* (I begin to know, I become acquainted with, I know). The other præteritive verbs are either perfects of verbs whose present tense is obsolete, or are collateral forms of the regular perfects of verbs still in existence.

voluptas sensibus nostris blandiatur. 8. Nescis, insane, nescis, quantas vires virtus habeat.

9. Infelix paupertas nihil habet durius in se,
Quam quod ridiculos homines facit.

10. Haud facile emergunt, quorum virtutibus obstat
Res angusta domi.

XXVII.

Dicāre, 1. to proclaim; to dedicate or set apart (not to be confounded with *dicerē*, "to say").

Prædicare, 1. to proclaim; to assert; to laud or commend.

Prædicere, 8. to predict; to premonish.

Prædicatio (G. prædicationis), 3. f. a proclamation; praise, commendation.

Prædictio (G. prædictionis), 3. f. a foretelling, a prediction.

Nosc-ere (o, novi, notum), 3. to become acquainted with; to know.

Nomen (G. nominis), 3. n. a name (that by which a man is known).

Nominare, 1. to name; to nominate; to celebrate.

Nobilis, is, e, knowable; notable; famous, noble.

Nobilitas (G. nobilitatis), 3. f. notableness, celebrity; nobility.

Procul, at a distance from, far from.

Senatus (G. senatus), 4. m.* the Senate or Roman parliament. (The word is derived from *senex*, because, when Romulus instituted the Senate, he composed it of old men, whom, to the number of a hundred, he selected from among the Roman citizens).

Gloria, 1. f. glory or renown (the most common meaning); vain-glory, boasting.

Gloriari, 1. dep. to glory; to boast of.

Gloriosus, a, um, glorious, renowned; vain-glorious, boastful.

Dēcor (G. decōris), 3. m. [deceat], comeliness, seemliness; elegance.

Dēcus (G. decōris), 3. n. an ornament; an honour.

Decōrus, a, um, becoming; noble.

Decorare, 1. to adorn, to beautify.

Dēdecet (impersonal), it is unbecoming, it is unseemly.

Dēdēcus (G. dedecōris), 3. n. disgrace, dishonour.

Dedecorare, 1. to disgrace, to dishonour.

Arc-ēre (eo, ui, arcetum and artum), 2. to shut up or confine; to prohibit, or keep off; to drive off.

Exerc-ēre (eo, ui, itum), 2. to drive out to work; to keep busy; to exercise; to work or till.

Exercitatio (G. exercitationis), 3. f. exercise, practice.

Exercitus, 4. m. an army (i. e. an exercised, trained body of men).

Bos (G. bovis; Gen. pl. boum; Dat. and Abl. bobus, or, more frequently, bubus), 3. m. and, very rarely, f. an ox.

Igitur, } therefore, consequently.

Trah-ere (o, traxi, tractum), 3. to draw; to draw along.

Priscus, a, um (connected with prior, primæ, &c.), olden, ancient.

Cred-ere (o, idi, itum), 3. to believe (governs the dative).

* A genitive *senati* is found in a few instances in Plautus and Sallust; and probably once or twice in Cicero.

Par-ere (eo, ui, itum), 2. } to obey.
 Obedire, 4.* }
 Gign-ere (o, genui, genitum), 3. to
 beget; to bring forth.
 Gens (G. gentis), 3. f. a race, a nation.
 Genus (G. generis), 3. n. a race; a
 kind.
 Deb-ere (eo, ui, itum), 2. to owe; to
 be bound to do something. (We
 must often translate *debeo*, I
 ought; *debes*, you ought; *debet*,
 he ought, &c.)

Consul-ere (o, ui, tum), 3. to deli-
 berate, to take counsel. (With
 the accusative of a person it
 means to take counsel from some
 one, i.e., to consult him; with a
 dative, it means to take counsel
 for some one or something;
 with the accusative of a thing,
 it means to take counsel about
 something).

1. Nihil est dulcius verâ gloriâ. 2. Trahimur omnes
 laudis studio, et optimus quisque¹ maxime gloriâ ducitur.
 3. Ipsi² illi philosophi, etiam in illis libellis, quos de con-
 temnendâ gloriâ scribunt, nomen suum inscribunt: in eo
 ipso in quo prædicationem nobilitatemque despiciunt, præ-
 dicari se ac nominari volunt. 4. Nihil est, mihi crede,
 virtute formosius, nihil pulchrius, nihil amabilius. 5. Dulce
 et decorum est, pro patriâ mori. 6. Quid est melius, aut
 quid præstantius, bonitate et beneficentiâ? 7. Nec locus
 tibi ullus dulcior esse debet patriâ. 8. Patria mihi vitâ
 meâ multo est carior. 9. Amemus³ patriam, pareamus
 senatui, consulamus⁴ bonis; præsentibus fructus negligamus,
 id esse optimum putemus, quod erit rectissimum; speremus
 quæ volumus, sed quod acciderit feremus. 10. Nihil est
 præstantius Deo, ab eo igitur necesse est mundum regi;
 nulli igitur est naturæ obediens, aut subjectus Deus;
 omnem ergo regit ipse naturam. 11. Beata vita glorianda
 et prædicanda est.

12. Beatus ille, qui procul negotiis,
 Ut prisca⁵ gens mortalium,
 Paterna rura bobus exercet suis.

* The primary meaning of *parere* is "to come forth," so that it may
 possibly be connected with *pārere* "to bring forth." Hence it means
 "to come into sight, to appear," though in this signification the com-
 pound *apparere* is much more frequently used. Its common accepta-
 tion is "to appear when wanted, i.e. to obey." *Obedire*, anciently
 written *obædire*, is a compound of *ob* and *audire*, and strictly means
 "to give ear" to any one, "to listen to" his commands, and by impli-
 cation, to do them. It is used of specific acts of obedience, while *parere*
 is used of the general habit of obedience. Both these verbs govern the
 dative.

XXVIII.

Arator (G. aratoris), 3. m. *a ploughman.*
 Aratrum, 2. m. *a plough.*
 Aratio (G. arationis), 3. f. *a ploughing; cultivation.*
 Sollers* (G. sollertis), *skilful, expert.*
 Sollertia, 1. f. *skill, expertness.*
 Pālus, 2. m. *a prop, stake.*
 Pālus (G. palūdis), 3. f. *a marsh, swamp, pool.*
 Cista, 1. f. *a chest or box.*
 Vitis (G. vitis), 3. f. *a vine.*
 Nescius, a, um, [nescire], *unknown; unaware; unconscious.*
 Can-ero (o, cecini, cantum), 3. to *sing; to play* (on an instrument); *to croak, crow, &c.* (of frogs, cocks, &c.)
 Cantare, 1. to *sing, &c.* (the frequentative of *cano*, and corresponding to it in meanings).
 Cantor (G. cantoris), 3. m. *a singer.*
 Cantus, 4. m. *singing, a song.*
 Tibia, 1. f. *a flute or pipe.*
 Tibicen (G. tibicinis), 3. m. *a flute-player.*
 Rogare, 1. to *ask.*
 Rogitare, 1. to *ask frequently; to enquire earnestly.*
 Sollicitus, a, um, *all-agitated; disquieted; solicitous.*
 Sollicitudo (G. sollicitudinis), 3. f. *disquiet, solicitude.*
 Sollicitare, 1. to *disquiet or move; to turn about* (i.e. of land, to plough).
 Falx (G. falcis), 3. f. *a sickle, a scythe.*
 Falcarius, 2. m. *a scythe-maker.*
 Lliqu-ēre (o, liqui and licui, —), 2. to *be liquid; to be clear.*

Liquescere, 3. to *become liquid, to melt* (intransitive).
 Lliquare, 1. } to *make liquid, to melt* (transitive).
 Lliquefacere, 3. }
 Lliqui, 3. dep. to *be liquid; to flow.*
 Lliquor (G. liquōris), 3. m. *liquidity; a liquid.*
 Liquidus, a, um, *fluid, liquid; clear.*
 Virēre, 2. to *be green; to bloom.*
 Virescere, 3. to *become green or grow green.*
 Viridare, 1. to *make green.*
 Virga, 1. f. *a green branch; a twig, a rod.*
 Virgo (G. virginis), 3. f. *a young maid, a virgin.*
 Viridis, is, e, *green; blooming; youthful.*
 Viriditas (G. viriditatis), 3. f. *greenness; bloom.*
 Crus (G. cruris), 3. n. *the leg.*
 Pes (G. pedis), 3. m. *the foot.*
 Pedes (G. peditis), 3. m. *a foot-traveller; a foot-soldier.*
 Peditatus, 4. m. *a body of foot-soldiers, infantry.*
 Compes (G. compēdis), 3. f. *a fetter* (i.e. a shackle for the foot).
 Eques (G. equitis), 3. m. *a horse-man.*
 Equitatus, 4. m. *a body of horse-men, cavalry.*
 Inducere, 3. [ducere], to *induce.*
 Animum inducere, to *make up one's mind.*
 Occultus, a, um, *hidden.*
 Humus, 2. f. *the earth; the ground.*
 Humi (gen. of *humus*, used adverbially), *on the ground.*
 Humilis, is, e, *low, humble.*
 Humilitas (G. humilitatis), 3. f. *lowness.*

* Sollers is a compound of an Oscan word *sollo* (=totus) and *ars*. Its primary meaning, therefore, is "skilled in all art." So we have *sollenis* from *sollo* and *annus*, meaning "yearly, periodical, established." Hence it became applied (especially in the neuter gender, as a substantive), to regularly established, periodically recurring religious rites and sacrifices, so that the most common meaning of *sollemne* is "a festival, a solemnity, a religious rite." In Livy the name *solliferreum*, from *sollo* and *ferrum* is applied to a missile made entirely of iron.

Humare, 1. *to inter, to bury.*

Lūtum, 2. n. *mud, clay.*

Lūteus, a, um, *muddy, clayey.*

Lūtum, 2. n. *the name of a yellow plant used in dyeing.*

Lūteus, a, um, *yellow, saffron-coloured.*

Palla, 1. f. *a gown, a robe.*

Sist-ere (o, stiti, stātum), 3. (connected with stare), *to make to stand; to put.*

Desist-ere (o, destiti, destitum), 3. *to leave off.*

Experiri (experior, expertus sum), 4. dep. *to try, to test; to try, to attempt.*

Inexpertus, a, um, *untried.*

Ser-ere (o, ui, tum), 3. *to join together, to combine; to sew.*

Ser-ere (o, sevi, satum), 3. *to plant; to sow.*

Semen (G. seminis), 3. n. *seed.*

Conscius, a, um [con, scire], *knowing* (either with another, or in one's self); *conscious, conscious of.*

Flect-ere (o, flexi, flexum), 3. *to bend.*

Inflectere, 3. *to bend; to modulate.*

Solv-ere (o, i, solūtum), 3. *to loosen.*

Dissolvere, 3. *to loosen, untie, release.*

1. Tibicen sine tibiis canere non potest. 2. Nulla ars imitari sollertiam naturæ potest.

3. Primus aratra manu sollerti fecit Osiris,¹

Et teneram ferro² sollicitavit humum.

Primus inexpertæ³ commisit semina terræ,

Pomaque non notis⁴ legit ab arboribus.

Hic docuit teneram pālis adjungere vitem;

Hic viridem durā cædere falce comam.⁵

Illi⁶ jucundos primūm matura saporis

Expressa incultis uva dedit pedibus.

Ille liquor docuit voces inflectere cantu,

Movit et ad certos nescia membra modos.

Bacchus et agricolæ magno confecta labore

Pectora tristitiæ dissoluēda⁷ dedit.

Bacchus et afflictis requiem mortalibus affert,

Crura licet⁸ durā compede pulsa sonent.

Non tibi sunt tristes curæ, nec luctus, Osiri,

Fusa⁹ sed ad teneros lūtea palla pedes;

Et Tyriæ¹⁰ vestes, et dulcis tibia cantu,

Et lēvis occultis conscia cista sacris.

4. Omnibus¹¹ hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animum cantare rogati,

Injussi nunquam desistant.

XXIX.

Elēvare, 1. [lēvis], *to lighten; to make light of, to disparage.*

Familia, 1. f. *a household; a family.*

Familiaris, is, e, *family, domestic; familiar, intimate* (often used substantively to mean *an intimate, an acquaintance*).

Familiaritas (G. familiaritatis), *s. f.*
familiarity, intimacy.

Sal-ire (io, ui, saltum), *4. to leap.*

Saltare, *1. to dance.*

Saltator (G. saltatoris), *3. m. a dancer.*

Saltatio (G. saltationis), *3. f. dancing; a dance.*

Tangere (o, tetigi, tactum), *3. to touch.*

Atting-ere (o, attingi, attactum), *3. to touch; to reach.*

Lacer, era, erum, *torn to pieces, mangled.*

Lacerare, *1. to tear to pieces, to mangle.*

Dilacerare, *1. to rend in pieces.*

Cog-ere (o, coëgi, coactum), *3. [con, agere], to drive together, to collect; to compel.*

Pend-ere (o, pependi, pensum), *3. to hang (transitive), to suspend; to hang in a balance, to weigh; to weigh out, to pay; to weigh in the mind, to ponder.*

Pend-ere (eo, pependi,—), *2. to hang (intransitive); to be suspended.*

Depend-ere, *3. to weigh out; to pay down; to expend.*

Depend-ere, *2. to hang down.*

Contemplari,* *1. dep. to observe, gaze upon; to contemplate.*

Fames (G. famis), *3. f. hunger.*

Murus, *2. m. a wall.*

Mœnia (G. mœnium), *3. m. a wall (especially of a city; the singular mœne is not in common use).*

Paries (G. parietis), *3. m. a wall (especially a partition wall, or the wall of a house).*

Demittere, *3. [mittere], to send down; to cast down.*

Demissus, *a, um, cast down, down-cast.*

Vultus, *4. m. the countenance.*

Accedere, *3. [ad, cedere], to approach.*

Discedere, *3. to depart.*

Cavus, *a, um, hollow.*

Cavare, *1. to hollow out; to excavate.*

Mora, *1. f. delay.*

Morari, *1. dep. to delay, tarry, stay.*

Commorari, *to stay together; to sojourn.*

Extremus, *a, um, outermost; utmost; extreme (properly the superlative of exter "outward," which is thus compared, exter, exterior, extremus).*

Pet-ere (o, ivi and ii, itum), *3. to seek.*

Appetere, *3. to seek to reach, to try to get at.*

Altus, *a, um, high; deep.*

Exemplum, *2. n. an example; an instance.*

Sum-ere (o, sumpsi, sumptum), *3. to take; to take or apply to one's self.*

Plac-ere (eo, ui, itum), *2. to please (governs the dative).*

Placidus, *a, um, pleasing, soft; calm, still, composed.*

Placide, *still, quietly.*

Temere, *rashly, heedlessly.*

Recumb-ere (o, recubui,—), *3. to lie down; to recline.*

Mitis, *is, e, mild, gentle.*

Immitis, *is, e, rough, harsh, rude, fierce.*

1. *Vulpes, extremâ fame coacta, uvam appetebat, ex altâ vite dependentem. Quam quum¹ summis viribus saliens, attingere non posset, tandem discedens ait: "Nondum*

* The original meaning of the word *templum* (generally translated "temple"), is a space cut off or marked out in the firmament by the augurs, for the purpose of observing the heavenly omens. Hence we have the term *contemplari*, which means, strictly, "to observe intently and fixedly," all extraneous objects being shut out.

- poetry sometimes, *the salt water, the brine, the sea*).
- Salsus, a, um, *salted; salt*.
- Utpote, *as being, inasmuch as*.
- Fides, f. *faith, fidelity; a promise*.
- Fidem dare, *to make or give a promise*.
- Puerulus, m. [puer], *a little boy*.
- Latere, 2. *to lie hidden*.
- Delitere, 2. *to lie hidden*.
- Delitescere, 3. *to hide; to conceal one's self*.
- Rump-ere (o, rupi, ruptum), 3. *to break, to burst*.
- Conficere, 3. [facere], *to perform, accomplish*.
- Dubitare, 1. *to waver; to doubt; to hesitate*.
- Dubius, a, um, *wavering, doubtful*.
- Dubitatio (G. dubitationis), 3. f. *wavering, doubt*.
- Profic-ere, 3. [facere], *to advance, to progress; to profit*.
- Proficisc-i (or, profectus sum), 3. dep. *to begin to advance; to set out; to depart*.
- Profectio (G. profectionis), 3. f. *a setting out; a departure*.
- Jūs (G. jūris), 3. n. *broth, soup*.
- Jūs (G. jūris), 3. n. *right, law, justice*. (This word and the preceding are precisely identical in form.)
- Jurare, 1. *to swear*.
- Jusjurandum (G. jurisjurandi), 2. n. *an oath*. (Both the factors, *jus* and *jurandum*, are declined, and they are sometimes written separately.)
- Hodie [hoc die], *on this day, to-day*.
- Cras, *to-morrow*.
- Heri, *yesterday*.
- Diurnus, a, um, [dies], *daily, diurnal*.
- Hodiernus, a, um, *of to-day, to-day's*.
- Crastinus, a, um, *of to-morrow, to-morrow's*.
- Hesternus, a, um, *of yesterday, yesterday's*.
- Morosus, a, um, *crabbed, peevish*.
- Morositas (G. morositatis), 3. f. *peevishness; caprice*.
- Pulvis (G. pulveris), 3. m. *dust*.
- Chorēa, 1. f. *a dance*.
- Umbra, 1. f. *a shade, shadow*.
- Fari (for,* fatus sum), 1. dep. *to speak*.
- Infandus, a, um, *unutterable (which cannot be described); dreadful*.
- Nefandus, a, um, *unmentionable (which may not be described); impious, abominable*.
- Hamīlcar (G. Hamilcāris), 3. m. *Hamīlcar (the father of Hannibal)*.
- Hannibal (G. Hannibalis), 3. m. *Hannibal (a Carthaginian general)*.
- Hispania, 1. f. *Spain*.
- Carthago (G. Carthaginis), 3. f. *Carthage (in Africa)*.
- Adesse [ad esse], *to be present*.
- Abesse, *to be absent*.

* The first person *fari* is not actually found, but several forms which lead to it are of common occurrence, as, for instance, the third person *fatur*, the infinitive *fari*, the participles *fans* and *fandus*, &c. Of *fari*, *loqui*, and *dicere*, the first means simply "to speak, to use articulate sounds;" *loqui*, "to speak, to talk, to talk of," is the proper term to employ for common conversation; *dicere*, "to speak, to say," is more generally applied to formal, studied discourse, public speaking, &c. Thus we have such phrases as *Latine loqui*, "to speak or talk Latin;" *loqui de aliquā re*, "to talk about something;" but *dicere sententiam*, "to pronounce, or declare one's opinion" (often used of a senator giving his vote); *ars dicendi*, "the art of speaking, i.e. oratory." From *fari* is derived *infans*, "an infant, a child," meaning strictly one who has not yet learned to speak or articulate.

Prodesse, to be for, or on the side of; to be serviceable to.

Obesse, to be against; to be prejudicial to.

Interesse, to be amongst; to be as; to be engaged in.

Deesse, to be away from; to be wanting.

Præesse, to be before; to take precedence; to have authority over; to command.

Subesse, to be under; to be close at hand.

Supersse, to be over; to remain; to survive; to abound.

Jac-ere (io, jeci, tum), 3. to cast, to throw. (Not to be confounded with jacere, "to lie".)

Adjic-ere (io, adjeci, adjectum),

3. to cast; to throw in in addition; to add.

Quicunque, quæcunque, quodcunque, whoever, whatever.

Exoptatus, a, um, much wished for, longed for.

Appon-ere (o, apposui, appositum), 3. [ad, ponere], to put to to; set aside as; to reckon as.

Novem, nine.

Nonus, a, um, ninth.

Posc-ere (o, poposci, —), 3. to demand.

Postulare, 1. to require, to demand.

Pius, a, um, dutiful; affectionate; pious.

Pietas (G. pietatis), 3. f. dutiful affection; piety.

1. Pater Hamilcar, puerulo Hannibale, utpote non amplius novem annos nato,¹ in Hispaniam imperator proficiscens, Carthaginæ Jovi optimo maxime hostias immolavit; quæ² divina res dum conficiebatur, quæsivit ab eo, velletne³ secum in castra proficisci. Id cum libenter accepisset, atque ab eo petere cœpisset, ne⁴ dubitaret ducere, tum ille,⁵ "Faciam," inquit, "si fidem mihi, quam postulo, dederis; " simulque ad aram adduxit, apud quam sacrificare instituerat; eamque,⁷ ceteris remotis, tenentem, jurare jussit, nunquam se in amicitia cum Romanis fore.⁸ Id jusjurandum, patri datum, usque ad finem vitæ conservavit.

2. Nos,⁹ ubi decidimus

Quo pius Æneas, quo dives Tullus et Ancus,

Pulvis et umbra sumus.

Quis scit, an¹⁰ adiciant hodiernæ crastina summæ

Tempora Dî superi?

3. Quid sit futurum eras, fuge¹¹ quærere; et

Quem fors dierum cunque¹² dabit, lucro

Appone; nec dulces amores

Sperne, puer; neque tu choræas,

Donec virenti¹³ canities abest

Morosa.

4. Jamque dies infanda aderat; mihi sacra parari,¹⁴

Et salsæ fruges, et circum tempora¹⁵ vittæ.

Eripui (fateor) leto me, et vincula rupi;

Limosoque lacu per noctem obscurus in ulvâ

Delitui,¹⁶ dum vela darent, si forte dedissent.
 Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos exoptatumque parentem.

XXXII.

Dignus, a, um, <i>worthy</i> .	Sid-ere (o, i, —), 3. <i>to seat one's self</i> .
Dignitas (G. dignitatis), 3. f. <i>worthiness, dignity</i> .	Consid-ere (o, consēdi, consessum), 3. <i>to sit down together</i> .
Dignari, 1. dep. <i>to deem worthy; to think one's self worthy of; to think worthy of one's self</i> .	Consessus, 4. m. <i>a sitting together; an assembly</i> .
Indignus, a, um, <i>unworthy</i> .	Surg-ere (o, surrexi, surrectum), 3. <i>to rise, to rise up</i> .
Indignitas (G. indignitatis), 3. f. <i>unworthiness</i> .	Consurgere, 3. <i>to rise up together</i> .
Indignari, 1. dep. <i>to deem unworthy; to think unworthy of one's self; to be indignant</i> .	Tribu-ere (o, i, tributum), 3. <i>to accord, assign, render</i> .
Theatrum, 2. n. <i>a theatre</i> .	Area, 1. f. <i>a chest, box</i> .
Theatralis, is, e, <i>theatrical</i> .	Arcanus, a, um, <i>boxed up; secret, concealed</i> .
Histrion (G. histriōnis), 3. m. <i>an actor</i> .	Prod-ere (o, prodidi, proditum), 3. [pro, dare], <i>to give forth; to publish; to betray</i> .
Histrionalis, is, e, <i>of an actor; histrionic</i> .	Memoriæ prodere, <i>to commit to record</i> .
Animosus, a, um [animus], <i>spirited, bold</i> .	Statio (G. stationis), 3. f. [stare], <i>a standing-place, station, post</i> .
Comes (G. comitis), 3. m. <i>a companion</i> .	Simulatque, } <i>at the same time that,</i>
Multiplex (G. multiplicis), [multus, plicare, <i>to fold</i>], <i>manifold, repeated</i> .	Simul ac, } <i>at the same time</i>
Plaud-ere (o, plausi, plausum), 3. <i>to clap; to applaud</i> .	Simul ut, } <i>as</i>
Plausus, 4. m. <i>a clapping; applause</i> .	Grandis, is, e, <i>great</i> .
Sibilare, 1. <i>to hiss</i> .	Grandis natu, <i>aged</i> .
Sibilus, 2. m. <i>a hissing</i> .	Curia, 1. f. <i>a senate-house</i> .
Sēd-ere (eo, sedi, sessum), 2. <i>to sit</i> .	Sæpe, <i>often</i> .
	Coram, <i>in the presence of; face to face</i> (sometimes a preposition governing the ablative, sometimes an adverb).

1. Lysandrum Lacedæmonium dicere aiunt solitum, Lacedæmonem esse honestissimum domicilium senectutis: nusquam enim tantum tribuitur¹ ætati, nusquam est senectus honoratior. Quinetiam² memoriæ proditum est, quum Athenis, ludis, quidam in theatrum grandis natu venisset in magno consessu locum nusquam ei datum a suis³ civibus; quum autem ad Lacedæmonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes et senem illum sessum recepisse. Quibus quum⁴ a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Athenienses scire quæ recta essent, sed facere nolle.

2. Magna fuit quondam capitis reverentia cani,
 In-que suo pretio ruga senilis erat.
 Martis opus juvenes animosaque bella gerebant;
 Et pro Dīs aderant in statione suis.
 Viribus illa⁶ minor, nec habendis utilis armis,
 Consilio patriæ sæpe ferebat opem.
 Nec nisi post annos patuit tunc Curia⁶ seros;
 Nomen et ætatis mite Senatus erat.
 Jura dabat populo senior; finitaque⁷ certis
 Legibus est ætas, unde petatur honos.
 Et medius⁸ juvenum, non indignantibus ipsis,
 Ibat; et interior, si comes unus erat.
 Verba quis auderet coram sene digna rubore
 Dicere? Censuram longa senecta dabat.

3. . . . Quidam memoratur Athenis
 Sordidus ac dives populi contemnere voces
 Sic solitus: "Populus me sibilat, at mihi plaudo
 Ipse domi, simul ac nummos contemplor in arca."

XXXIII.

Ostium, 2. n. [os, a mouth], a door.

Ostiarium, 2. m. a door-keeper.

Ostiarium, 2. n. a door-tax, a tax upon doors.

Ostiatim, from door to door.

Janua, 1. f. a door (especially the front door of a house).

Janitor (G. janitoris), 3. m. a door-keeper.

Intus, within.

Ancilla, 1. f. a maid-servant.

Ancilla, 1. f. a young servant; a little slave.

Ancillari, 1. dep. to serve as a hand-maid; to be a slave to; to be subservient to.

Clipeus,* 2. m. a shield.

Hasta, 1. f. a spear.

Poeta, 1. m. a poet.

Æstimare, 1. to estimate, value.

Magni æstimare, to value highly, to think much of.

Parvi æstimare, to think little of.

Minoris æstimare, to think less of, to value less highly.

Pluris æstimare, to think more of, to value more highly.

Concedere, 3. to give up, to allot.

Heres (G. heredis), 3. m. an heir.

Hereditas (G. hereditatis), 3. f. heirship; an inheritance.

Hereditarius, a, um, inherited, hereditary.

Exanimare [anima], 1. to deprive of life; to kill.

Continere [tenere], 2. to keep together, to restrain.

Continentia, 1. f. restraint; moderation; self-denial.

Pyrrhus, 2 m. Pyrrhus (a king of Epirus).

* There were two sorts of shields in use among the Romans:—the *clipeus*, which was round and made of brass; and the *scutum*, which was oblong, and made of two boards fastened together, and covered with hide. The defensive armour of a Roman soldier consisted, besides these, of a *lorica* (coat of mail), a *thorax* (breastplate), and *ocrea* (metal greaves), to protect the legs.

Fabricius, 2. m. *Fabricius* (a Roman consul).

Scipio (G. Scipionis), 3. m. *Scipio*.

Nasica, 1. m. *Nasica*.

Fund-ere (o, fudi, fusum), 3. *to pour out* (of liquids); *to overthrow or rout* (of troops).

Profundere, 3. *to pour forth*; *to shed*.

Responsum [respondere], 2. n. *an answer*.

Utrum, *whether*.

An, *or*.

Pudet (impersonal), *it shames*.

Pudor (G. pudoris), 3. m. *shame*; *modesty*.

Pudicus, a, um, *modest*.

Impudicus, a, um, *immodest, lewd*.

Pudicitia, 1. f. *modesty*.

Impudicitia, 1. f. *immodesty, lewdness*.

Pudens, *bashful, shamefaced*.

Impudens, *shameless, brazen-faced, impudent*.

Repudiare, 1. *to disdain*; *to reject*; *to refuse*; *to repudiate*.

Ennius, 2. m. *Ennius* (an old Roman poet).

Thebæ (G. Thebarum), 1. f. *Thebes* (the capital of Bœotia in Greece).

Epaminondas (G. Epaminondæ), 1. m. *Epaminondas*.

1. Utrum pluris æstimemus pecuniam Pyrrhi,¹ quam Fabricio dabat, an continentiam Fabricii, qui illam pecuniam repudiabat? utrum aurum Samnitum,² an responsum Manii Curii? hereditatem Lucii Pauli,³ an liberalitatem Africani, qui ejus hæreditatis Quinto Maximo fratri partem suam concessit? Hæc profecto, quæ sunt summarum virtutum, pluris æstimanda sunt, quam illa, quæ sunt pecuniæ.

2. Scipio Nasica⁴ quum ad poetam Ennium venisset, eique ab ostio quærenti Ennium ancilla dixisset, domi non esse; Nasica sensit; illam domini jussu dixisse et illum intus esse. Paucis post diebus, quum ad Nasicam venisset Ennius, et quum a januâ quæreret, exclamat Nasica, se domi non esse. Tum Ennius, "Quid," inquit, "ego non cognosco vocem tuam?" Hic Nasica, "Homo es impudens; ego quum quærerem, ancillæ tuæ credidi, te domi non esse; tu mihi non credis ipsi."

3. Epaminondas,⁵ dux Thebanorum, quum vicisset Lacedæmonios apud Mantinæam, simulque ipse gravi vulnere exanimari se videret, ut primum dispexit, quæsivit, salvusne⁶ esset clipeus. Quum salvum esse flentes sui respondissent, rogavit, essentne fusi hostes. Quumque id quoque ut cupiebat audivisset, evelli jussit eam quâ erat transfixus hastam. Ita, multo sanguine profuso, in lætitiâ et victoriâ est mortuus.

XXXIV.

Dens [for edens, from edere], (G. dentis), 3. m. a tooth.

Dentatus, a, um, toothed.

Bidens (adj.), *having two teeth, double-toothed*; *double-pronged*.

Bidens (subst.), *a double-pronged*

instrument ; a hog ; a sacrificial sheep, a sheep. (Properly a sheep which has its two central permanent teeth complete, and is therefore of sufficient age for an offering, viz., two years old. Some derive *bideus*, in this acceptance, from *bis*, and *annus*, "a year.")

Tridens (adj.), *three-toothed ; three-pronged.*

Tridens (subst.), *a three-pronged harpoon ; a trident.* (The trident of Neptune was a sort of three-pointed spear, with which he used to shake the earth, to raise and allay tempests, to shatter rocks, and to perform the other functions of a sea-god.)

Dentifricium [dens, fricare=to rub], 2. n. *toothpowder.*

Apis (G. *apis*), 3. f. *a bee.*

Versus [vertere], 4. m. *a row, verse, line.*

Veraiculus, 2. m. *a little verse.*

Cire, 4. (Not in use.) } *to move, to*
Ci-ere (eo, civi, citum), } *excite, to*
2. } *provoke.*

Excitare, 1. *to arouse, to call forth, to produce.*

Rixa, 1. f. *a quarrel, brawl.*

Rixari, 1. dep. *to quarrel.*

Rixosus, a, um, } *quarrelsome.*

Rixatorius, a, um, }

Rixator (G. *rixatoris*), 3. m. *a brawler, a wrangler.*

Rixam ciere, *to provoke an affray.*

Jurgium, 2. n. *a dispute, altercation, contention.*

Jurgare, 1. *to scold, dispute.*

Jurgiosus, a, um, } *contentious.*

Jurgatorius, a, um, }

Unicus, a, um [unus], *sole, single, only.*

Unice, *singly ; singularly.*

Nidus, 2. m. *a nest.*

Nidificare [facere], 1. *to make or build nests.*

Mellificare [mel, facere], 1. *to make honey.*

Vellus [vellere], (G. *velleris*), 3. n. *a fleece, wool.* (Before the invention of shearing, the shepherds used to *tear off* the wool from the sheep's backs. Hence *vellus* from the verb *vellere* means, strictly, wool pulled out, then, shorn wool.)

Sella [contracted from *sedula*, diminutive of *sedes*], 1. f. *a little seat, a seat.*

Subsellium, 2. n. *a seat, a bench* (particularly a bench in a theatre ; or a seat in a court of justice for the judge, lawyer, criminal, or any party concerned in an action).

Pluere, 3. *to rain.* (Generally used impersonally.)

Pluvia, * 1. f. *rain.*

Pluvius, a, um, } *rainy.*

Pluvialis, is, e, }

Quilibet, *quælibet*, *quodlibet*, *any you like ; any one you please ; any.*

Navus, a, um, *active, busy.* (Sometimes written *gnavus*.)

Ignavus, a, um, *inactive, listless ; cowardly, dastardly.*

Navitas (G. *navitatis*), 3. f. *activity, energy.*

Ignavia, 1. f. *inactivity, sloth ; cowardice.*

Navare, 1. *to act busily ; to perform diligently.*

Usquequæque, *always, continually.*

Arbiter, 2. m. *an umpire, judge.*

Arbitrari, 1. dep. *to judge, consider, think.*

Obesus, a, um [edere], *fat* (from over-eating) ; *plump, burly.*

Candidus, a, um, † } *white.*

Albus, a, um, }

* *Pluvia* is strictly a feminine adjective agreeing with *aqua* understood ; and means simply *rain-water, rain* ; with *imber* is associated the idea of tempestuousness, wind, thunder, &c. ; *nimbus* (which is connected with *nubes*), implies concomitant darkness, a thick, lowering sky, &c. *Pluvia* is the word more commonly used for a settled, lasting rain.

† *Atter* means "dead-black, coal-black ;" *niger*, "glossy-black, raven ;"

Niger, nigra, nigrum. } *black.*
Ater, atra, atrum. }
Aptus, a, um, joined to ; *fitted to ; dependent on ; appropriate.*
Ineptus, a, um, *inappropriate ; silly.*
Elegans [for *eligens*, from *eligere*], *choice ; nice ; elegant.*
Elegantior, choicely, elegantly.
Elegantia, 1. f. *choiceness, elegance, taste.*
Orbus, a, um, *bereaved.*
Orbare, 1. to bereave.
Pascere (o, *pavi*, *pastum*), 3, *to pasture or feed (transitive) ; to nourish or maintain.*
Pasci (or, *pastus sum*), 3, *to feed (intransitive) ; to graze upon.*
Pascuus, a, um, *pasture (adjective).*
Pascuum, 2. n. *a pasture.*
Pastus, 4. m. *pasture, fodder.*
Pastor (G. *pastoris*), 3. m. *a herdsman, a shepherd.*
Pastoralis, is, e, *of a shepherd ; shepherd's (adj.).*
Induere (o, i, *indūtum*), 3, *to put on.*
Spectaculum [*spectare*], 2. n. *a sight, spectacle, wonder.*
Mane (indeclinable), *the morning.*
Mane (adverb), *in the morning.*
Hodie mane, *this morning.*
Cras mane, *to-morrow morning.*
Bene mane, *very early in the morning.*
Orator (G. *oratoris*), 3. m. *an orator, a pleader.*
Rogus, 2. m. *a funeral pile.*
Alter, altera, alterum, *another.*
Urbanus, a, um [*urbs*], *of the city ; polite.*
Emere (o, *ēmi*, *emptum*), 3, *to take ; to take for a price ; i. e. to buy.*

Interim-ere (o, *interēmi*, *interemptum*), 3, *to take from among ; to destroy ; to kill.*
Morbus, 2. m. *a disease.*
Renidēre, 2. *to shine or glitter* (vide p. 21) ; *to smile, to grin.*
Lāv-āre { (o, *lāvi* and *lavāvi*, *lava-*
Lāv-āre { *tum*, *lautum* and
Lāv-āre { *lotum*), 1. and 3. *to wash.*
Purus, a, um, *pure, unadulterated ; clean.*
Pure. } *purely, clean (adverb).*
Puriter. }
Reus, 2. m. { [*res, a thing, an affair*],
Rea, 1. f. { *an implicated person ; a defendant ; a criminal. (Reus*
primarily meant any one concerned in a res or lawsuit ; it was afterwards restricted to the accused party.)
Cultus, 4. m. (vid. p. 19), *attire.*
Etruria, 1. f. *Etruria.* (A division of Italy.)
Etruscus, a, um, *Etruscan, Etrurian.*
Padus, 2. m. *the Po.* (A river of Italy.)
Transpadanus, a, um, *Transpadane,* (i. e. belonging to the other side of the Po).
Sabinus, a, um, *Sabine* (i. e. belonging to the country of the *Sabini*, a people of Italy).
Umbria, 1. f. *Umbria.* (A division of Italy.)
Umbra, bra, brum. } *Umbrian.*
Umbricus, a, um. }
Athenæ (G. *Athenarum*), 1. f. *Athens.* (The chief city of Attica in Greece.)
Atheniensis, is, e, *Athenian.*

albus means "milk-white, lustreless-white ;" and is the opposite of *ater* ; *candidus* signifies "shining white, brilliant," and is the opposite of *niger*. From *ater* is derived the Latin adjective *atrox*, "grim, frowning, hideous ;" from *niger* is derived our word *negro* ; and its popular corruption "*nigger*" approaches still more closely to the original. *Pullus* generally denotes a dirty-looking black, "smoke-coloured, dusky, grey," &c.

Tibur (G. Tibŭris), 3. m. *Tibur*. (A town of Latium in Italy.)

Tiburs (G. Tiburtis). } *Of Tibur,*
Tiburtinus, a, um. } *Tiburtine.*
Tiburnus, a, um.

Lanuvium, 2. n. *Lanuviŭm*. (A town of Latium.)

Lanuvinus, a, um, *of Lanuvium,*
Lanuvian.

1. Quum Lacedæmonii gravi bello Atticos premerent, respondissetque Pythius,¹ quorum dux ab hoste esset occisus, eos futuros superiores; Codrus, rex Atheniensium, depositâ veste regiâ, pastoralem cultum induit, immistusque castris hostium, rixam ciens, interemptus est. Codrum cum morte æterna gloria, Athenienses secuta victoria est. Quis eum non miretur, qui iis artibus mortem quæsierit, quibus ab ignavis vita quæri solet?

2. Egnatius,² quod candidos habet dentes, Renidet usquequaque: seu ad rei ventum est Subsellium, cum orator excitat fletum, Renidet ille; seu pii ad rogam filii Lugetur, orba cum flet unicum³ mater, Renidet ille: quidquid est, ubicunque est, Quodcunque agit, renidet. Hunc habet morbum Neque elegantem, ut arbitror, neque urbanum.⁴ Quare monendus es⁵ mihi, bone Egnati; Si urbanus esses, aut Sabinus, aut Tiburs, Aut pastus UMBER, aut obesus Etruscus, Aut Lanuvinus ater atque dentatus, Aut Transpadanus, (ut meos quoque attingam), Aut quilibet, qui puriter lavit dentes; Tamen renidere usquequaque te nollem; Nam risu inepto res ineptior nulla est.

3. "Nocte⁶ pluit totâ; redeunt spectacula mane: Divisum imperium cum Jove Cæsar habet." Hos ego versiculos feci, tulit alter honores; Sic vos non vobis nidificatis, aves; Sic vos non vobis vellera fertis, oves; Sic vos non vobis mellificatis, apes; Sic vos non vobis fertis aratra, boves.

XXXV.

Uxor (G. uxoris), 3. f. *a wife*.

Maritus, 2. m. *a husband*.

Dom-are (o, ui, itum), 1. *to tame*; *subdue, vanquish*.

Domitor (G. domitoris), 3. m.

Domitrix (G. domitricis), 3. f.

} *a tamer, van-*
quisher,
conqueror.

Indomitus, a, um, *untamed; untameable, invincible.*

Malefacere, 3. [male, facere], to do evil; to do mischief to any one.

Maleficium, 2. n. an evil deed, a crime.

Maleficus, a, um, *evil-doing; mischievous; wicked.*

Recūsare, 1. [re, causa], to show cause against; to object to; to refuse.

Recusatio (G. recusationis), 3. f. an objecting; an objection; a refusal.

Vig-ere (eo, ui, —), 2. to be vigorous or lively; to thrive, flourish.

Vigor (G. vigoris), 3. m. liveliness, vigour.

Vigescere, 3. to grow lively; to begin to flourish or bloom.

Vigil (G. vigilis), awake; watchful.

Vigilare, 1. to keep awake; to be watchful.

Vigilia, 1. f. } wakefulness;

Vigilantia, 1. f. } watchfulness.

Evigilare, 1. to stay awake; to be on the watch.

Iners [in, ars], (G. inertis), *unskilful, idle, inert.* (Primarily, unskilled in any art or employment, and therefore unoccupied.)

Inertia, 1. f. *unskilfulness; idleness.*

Ingratus, a, um, *disagreeable; ungrateful.*

Sin-ere (o, sivi, situm), 3. to permit.

Putare, 1. to think, to deem.

Gravitas [gravis], (G. gravitatis), 3. f. *weight; dignity.*

Constantia, 1. f. [con, stare], *firmness.*

Præsidere, 2. [præ, sedere], to sit before; to defend, to protect.

Præses (G. præsidia), 3. m. a protector, a defender; a president, a ruler.

Præsidium, 2. n. a defence; a protection.

Invidere, 2. to look maliciously upon; to envy.

Invisus, a, um, *hated, hateful.*

Cupressus, 2. f. *cypress.* (Sacred to Pluto, the god of the lower world.)

Ærumna, 1. f. *misery, distress.*

Ærumnosus, a, um, *miserable, afflicted.*

Nancisci* (or, nactus sum), 3. dep. to get, or obtain (especially by accident); to find or meet with.

Spirare, 1. to breathe.

Spiritus, 4. m, *breath.*

Aspirare, 1. to breathe upon; to breathe favourably upon, to favour (frequently used of the gods, fortune, &c.); to breathe towards, to pant after, to aspire to.

Conspirare, 1. to breathe together; to plot together, to conspire.

Inspirare, 1. to breathe into; to inspire.

Exspirare, 1. to breathe out; to breathe out one's life, to expire.

Respirare, to breathe back, to respire; to fetch one's breath.

Metus,† 4. m.

Timor (G. timoris), 3. m. } fear, dread, apprehension.

Formido (G. formidinis), 3. f. }

Timere, (vide p. 5)

Metu-ere (o, ui, metūtum), 3. } to fear, to dread, to stand in awe of.

Vere-ri (or, veritus sum), 2 dep.

Formidare, 1.

* Nancisci, means to get by accident; adipisci (adipiscor, adeptus sum), to obtain the object of one's desires, to attain to (old age, honours, dignities, a wife, &c.); impetrare, to gain by request or entreaty; accipere, to receive something given or offered; assequi and consequi, to arrive at the end of a course of action, to acquire something striven after (as wealth, rank, office, &c.).

† Metus is a rational fear,—the result of reflection and consideration, arising from a perception of impending evil; timor is the alarm

Stimulus, 2. m. a goad (a sharp-pointed instrument used for driving cattle, slaves, &c.); a torture; an incentive, excitement.

Stimulare, 1. to goad or prick; to torture; to stimulate.

Permanere, 2. [manere], to continue, last, endure.

Ignarus, a, um, ignorant of.

Ignorare, 1. not to know; to be ignorant of.

Magnitudo (G. magnitudinis), 3. f. greatness.

Comes [con, ire], (G. comitis), 3. m. a companion.

Comitari, 1. dep. to accompany, to escort.

Comitatus, 4. m. an escort, a company.

Agitare, 1. [agere, to drive], to move about; to revolve in the mind; to ponder.

Cogitare, 1. [contracted for cogitare], to ponder, to consider, to reflect upon.

Secundus, a, um,* [sequi], following; favourable; second.

Res secundæ, favourable circumstances; prosperity.

Res adversæ, adverse circumstances; adversity.

Cogitatio (G. cogitationis), 3. f. consideration; reflection; thought.

Ratio (G. rationis), 3. f. reason, judgment.

Explorare, 1, to ascertain, to search out.

Exploratus, a, um, ascertained, certain.

1. Nec vero ego M. Regulum¹ ærumnosum, nec infelicem, nec miserum, unquam putavi. Non enim magnitudo animi ejus cruciabatur a Pœnis, non gravitas, non fides, non constantia, non ulla virtus, non denique animus ipse; qui, tot virtutum præsidio, tantoque comitatu, quum corpus ejus caperetur, capi certe ipse non potuit. Caium vero Marium² vidimus, qui mihi secundis rebus unus ex fortunatis hominibus, adversis unus ex summis viris, videbatur; quo beatius esse mortali nihil potest. Nescis, insane, nescis, quantas vires virtus habeat; nomen tantum virtutis usurpas, quid ipsa valeat ignoras.³ Nemo potest non beatissimus⁴ esse qui est totus aptus ex sese,⁵ quique in se uno sua ponit omnia. Cui spes omnis et ratio et cogitatio pendet ex

occasioned by the approach of a sudden catastrophe,—an ill-defined dread of some terrible event; it is also used to express constitutional apprehensiveness or timidity; *formido* is a great and continued fear, especially of some specific object, or class of objects. *Vereri*, and its compound *revereri*, mean to regard with awe or reverence; and from the latter is derived the substantive *reverentia*, which means “awe, respect, reverence.”

* The idea of “following” pervades all the significations of *secundus*; it means “second,” that is, following the first in order; “subordinate,” that is, following the superior in rank or position; “favourable,” when used of the wind or current, as following the course of the ship, (e. g. *secundo flumine*, “down the stream;” *secundum ventum nactus*, “having got a fair wind”); and so, too, metaphorically, of that which follows the bent of a man’s wishes, the direction of his interests, &c., in contrast to that which opposes or thwarts him.

fortunâ, huic nihil potest esse certi; nihil, quod exploratum habeat⁶ permansurum sibi unum diem. Eum tu hominem terreto, si quem eris nactus, istis mortis aut exsilii minis; mihi vero quicquid acciderit in tam ingrâtâ civitate, ne recusanti quidem evenierit, non modo non repugnanti. Quid ego enim laboravi, aut quid egi, aut in quo evigilaverunt curæ et cogitationes meæ, si quidem nihil peperit⁷ tale, nihil consecutus sum, ut eo statu essem, quem neque fortunæ temeritas neque inimicorum labefactaret injuria? Mortemne mihi minitaris, ut omnino ab hominibus, an exsilium, ut ab improbis, demigrandum sit? Mors terribilis est iis, quorum cum vitâ omnia exstinguuntur, non iis quorum laus emori non potest; exsilium autem illis, quibus quasi circumscriptus est habitandi locus, non iis qui omnem orbem terrarum unam urbem esse ducunt. Te⁸ miseriæ, te ærumnæ premunt, qui te beatum, qui florentem putas; tuæ libidines te torquent; tu dies noctesque cruciaris; cui nec sat est quod est, et id ipsum ne non sit diuturnum times; te conscientiæ stimulant maleficiorum tuorum; te metus exanimant judiciorum atque legum; quocunque adspexisti, ut Furia⁹, sic tuæ tibi occurrunt injuriæ, quæ te respirare non sinunt. Quamobrem, ut improbo et stulto et inertî nemini bene esse potest, sic bonus vir et fortis et sapiens miser esse non potest. Nec vero, cujus virtus moresque laudandi sunt, ejus non laudanda vita est. Quamobrem quicquid est laudabile, idem et beatum videri debet.

2. Eheu! fugaces, Postume, Postume,¹⁰

Labuntur anni; nec pietas moram

Rugis et instanti senectæ

Afferet, indomitæque morti.

Linquenda tellus, et domus, et placens

Uxor; neque harum, quas colis, arborum

Te, præter invisas cupressos,¹¹

Ulla brevem dominum sequetur.

XXXVI.

Turba, 1. f. *a tumult*; *a multitude*, *a crowd*.

Turbare, 1. *to disturb*, *to disorder*.

Turbidus, a, um, *disordered*; *confused*.

Palla, 1. f. *a cloak*; *a robe*.

Lupus, 2. m. *a wolf*.

—us (G. leporis), 3. m. *a hare*.

Leo (G. leonis), 3. m. *a lion*.

Lea, 1. f.

Leœna, 1. f. } *a lioness*.

Cervus, 2. m. *a stag*.

Cerva, 1. f. *a hind*.

Accipiter (G. accipitr̃is), 3. m. *a hawk*.

Olor (G. olōris), 3. m. *a swan*.

Cornix (G. cornicis), 3. f. a crow.
 Agnus, 2. m. } a lamb.
 Agna, 1. f. }
 Ales (G. alitis)* 3. c. a bird. (Properly an adjective meaning "winged.")
 Columba, 1. f. a dove, pigeon.
 Delphis (G. delphinis), 3. m. } a dolphin.
 Dephinus, 2. m. }
 Mulc-ere (eo mulsi, mulsum), 2. to soothe, appease.
 Pretium, 2. n. price, hire, reward.
 Tergum, 2. n. the back.
 Cæruleus, a, } dark blue, azure.
 um, (Applied very often to the sea, and to the sky.)
 Cæruleus, a, }
 um, }
 Loquax [loquor], talkative, chattering.
 Tutus, a, um, safe.
 Ic-ere, (o, i, tum), to strike.
 Ting-ere (o, tinxi, tinctum), 3. to wet; to dye.
 Astrum, 2. n. } a constellation,
 Sidus (G. sideris), } a heavenly
 3. n. } body (vide p. 23.)
 Stella, 1. f. a star.
 Æquor [æquus], (G. æquōris), 3. n. a plain; the watery plain; the sea. (The last is the usual meaning; the first, "a plane surface," is its primitive signification.)
 Æquoreus, a, um, sea (adjective).
 Curvus, a, um, bent; curved.
 Recurvus, a, um, bent back; curved, rounded.
 Vocalis, is, e, [vox], vocal, tuneful, fond of singing.
 Pollex (G. pollicis), 3. m. a thumb.

Digitus, 2. m. a finger.
 Cub-are (o, ui, itum), 1. to lie down.
 Lis (G. litis), 3. f. a dispute; a lawsuit.
 Litigare [= litem agere], 1. to dispute; to litigate.
 Litigator (G. litigatoris), 3. m. a disputer; a litigant.
 Impl-ere (eo, evi, etum), 2. to fill.
 Orn, 1. f. a coast, a shore.
 Repetere, 3. to seek again; to return.
 String-ere (o, strinxi, strictum), 3. } to draw (a sword, &c.)
 Destringere, 3. }
 Ensis, (G. ensis), } a sword. (Ensis 3. m. } is chiefly used in poetry.)
 Gladius, 2. m. }
 Lyra, 1. f. a lyre.
 Lyricus, a, um, lyric, of the lyre.
 Chorda, 1. f. a string (especially of a musical instrument); a cord.
 Numerus, 2. m. a number (either in arithmetic, music, or poetry).
 Numerare, 1. to count, to number.
 Numerosus, a, um, numerous; harmonious or rhythmical. (The latter signification is the most common one.)
 Numerabilis, is, e, that can be counted, numerable.
 Innumerabilis, is, e, } countless, innumerable.
 Innumerus, a, um, }
 Innumerabilitas (G. innumerabilitatis), 3. f. countlessness, innumerableness.
 Cithara, 1. f. a harp.
 Murex (G. muricis), 3. m. the purple fish (of the blood of which a purple dye was made); purple dye, purple.

* *Ales*, from *ala*, "a wing," is generally used of a bird of one of the larger descriptions; it is, for the most part, a poetic word; *avis* is the common equivalent of our word "bird;" *volucris* from *volare*, is applied to anything that flies, and therefore includes winged insects as well as birds. The augurs gave the name *alites* to such birds as made their revelations by their flight, the falcon (*buteo*), the osprey (*sanqualis*), the eagle (*aquila*), &c.; those birds whose song or cry conveyed the omen, they designated *oscines* (N. *oscen*, G. *oscinis*), such as the owl (*noctua*), the crow (*cornix*), the raven (*corvus*), &c.

Stup-ere (eo, ui, —); 2. *to be struck with amazement; to wonder at.*

Stupor (G. stuporis), 3. m. *amazement; stupidity.*

Stupidus, a, um, *amazed; stupid.*

Stupiditas (G. stupiditatis), 3. f. *stupidity.*

Stupefacere, 3. *to amaze.*

Cursare, 1. [currere], *to run about, to bustle.*

Velox, *swift.**

Velocitas (G. velocitatis), 3. f. *swiftness.*

Crescere (o, crevi, cretum), 3. *to increase (intransitive); to grow larger.*

Aug-ere (eo, auxi, auctum), 2. *to increase (transitive); to make larger.*

Vacuus, a, um, *empty; free from.*

Venia, 1. f. *indulgence, favour; pardon.*

Sparg-ere (o, sparsi, sparsum), 3. *to scatter, to sprinkle, to splash.*

Suppon-ere (o, supposui, suppositum), 3. [sub, ponere], *to place under, to submit or subject.*

Inferre [ferre], (inféro, intûli, illatum), *to bear into; to bear against.* (In the latter signification particularly frequent in the expressions, *signa in hostem* (or *hosti*) *inferre*, "to carry the standards against the enemy, i.e., to attack him," and *bellum inferre*, "to bring war against, to wage war upon.")

Infestus, a, um, *hostile.*

Referre, *to bring back; to repeat; to recite.*

Frater (G. fratris), 3. m. *a brother.*

Fraternus, a, um, *brotherly; a brother's.*

Gubernare, 1. *to steer, to govern.*

Gubernator (G. gubernatoris), 3. m. *a pilot; a governor.*

Gubernaculum, 2. n. *the rudder.*

Clavus, 2. m. *the tiller, the helm.*

Navis (G. navis), 3. f. *a ship.*

Prora, 1. f. *the prow, stem.*

Puppis (G. puppis), 3. f. *the stern.*

Carina, 1. f. *the keel.*

Velum, 2. n. *a sail.*

Mālus, 2. m. *a mast.* (To be distinguished from *mālus*, 2. f. an apple-tree; *mālum*, 2. n. an apple; and *mālus*, a, um, bad.)

Antenna, 1. f. *a yard, a yard-arm.*

Rudens (G. rudentis), 3. m. *a rope, a shroud.*

Funis (G. funis), 3. m. *a cable.*

Ancōra, 1. f. *an anchor.*

Forus, 2. m. *a gangway.*

Navigare, 1. [= *navem agere*], *to sail.*

Navita, 1. m. } *a sailor.*

Nauta, 1. m. }

Pinus, 2 and 4. f. *a pine-tree.*

Scand-ere (o, i, scansum), 3. *to climb.*

Conscendere, 3. *to ascend (a ship); to embark.*

Prex (G. precis), 3. f. *a prayer.*

Precari, 1. dep. *to pray; to pray for.*

Deprecari, 1. dep. *to pray against; to pray for deliverance from; to deprecate.*

Desilire, 4. [de, salire], *to leap down.*

Flebilis [fieri], *to be wept over; doleful.*

Protinus, *forthwith.*

Arion (G. Ariōnis), 3. m. *Arion.* (A celebrated player on the cithara.)

Pallas (G. Pallādis), 3. f. *Pallas.*

Ausonia, 1. f. *Ausonia.*

Ausonius, a, um,

Ausonia, (G. Ausonidis), fem. } *Ausonian.*

* *Velox* is derived from *velum* "a sail," and implies a steady, uniform swiftness, such as that of a ship under sail. *Celer* is derived from *cellere*, "to impel" (which is found in the compounds *percellere*, *excellere*, *antecellere*,) and means rather an irregular, intermittent rapidity, the effect of successive impulses, such as that of a boat propelled by oars.

F. Quod mare non novit, quæ nescit Ariona¹ tellus?
 Carmine currentes ille tenebat aquas.
 Sæpe, sequens agnam, lupus est hâc voce retentus;
 Sæpe, avidum fugiens restitit agna lupum;
 Sæpe canes leporesque umbrâ cubuere sub unâ;
 Et stetit infestæ proxima cerva leæ.
 Et sine lite loquax cum Palladis alite cornix²
 Sedit; et accipitri juncta columba fuit.
 Cynthia³ sæpe tuis fertur, vocalis Arion,
 Tanquam fraternis obstupuisse modis.
 Nomen Arionium Siculas⁴ impleverat urbes;
 Captaque erat lyricis Ausonis⁵ ora sonis.
 Inde domum repetens puppim⁶ conscendit Arion;
 Atque ita quæsitâ arte ferebat opes.
 Forsitan, infelix, ventos undamque timebas;
 At tibi nave tuâ tutius æquor erat.
 Namque gubernator destrieto constitit ense.
 Cæteraque armatâ conscia turba manu.⁷
 Quid tibi cum gladio? Dubiam rege, navita, pinum:⁸
 Non sunt hæc digitis arma tenenda tuis.
 Ille metu vacuus, "Mortem non deprecor, inquit;
 Sed liceat sumptâ pauca referre lyrâ."
 Dant veniam ridentque moram: capit ille coronam,
 Quæ possit crines, Phœbe,⁹ decere tuos.
 Induerat Tyrio¹⁰ bis tinctam murice pallam:
 Reddidit icta suos pollice chorda sonos.
 Flebilibus veluti numeris canentia durâ
 Trajectus pennâ tempora cantat olor.¹¹
 Protinus in medias ornatus desilit undas;
 Spargitur impulsâ cærule puppis aquâ.
 Inde (fide majus!) tergo Delphina recurvo
 Se memorant¹² oneri supposuisse novo.
 Ille sedens, citharamque tenet, pretiumque vehendi¹³
 Cantat, et æquoreas carmine mulcet aquas.
 Dî pia facta vident: astris Delphina recepit
 Jupiter; et stellas jussit habere novem.

2. Nihil afferunt¹⁴ qui in re gerendâ versari senectutem
 negant; similesque sunt ut si qui gubernatorem in navi-
 gando nihil agere dicant, quum alii malos scandant, alii per
 foros cursent, alii sentinam exhaustiant, ille autem clavum
 tenens quietus sedeat in puppi. Non facit ea quæ juvenes.
 At vero multo majora et meliora facit. Non viribus, aut

velocitatibus, aut celeritate corporum res magnæ geruntur, sed consilio, auctoritate, sententiâ; quibus¹ non modo non orbari, sed etiam augeri senectus solet.

XXXVII.

Probus, a, um, *good* (especially morally good); *proper, upright, virtuous*.

Probitas, 3. f. *moral worth, uprightness, probity*.

Probare, 1. *to prove* (i.e. to try or test the goodness of a person or thing); *to find good, to approve of; to show to be good, to prove*.

Probatus, a, um, *proved; approved; worthy, excellent*.

Mensa, 1. f. *a table*.

Turma, 1. f. *a troop* (of horsemen).

Amârus, a, um, *bitter*.

Inscientia, 1. f. [scire], *ignorance, inexperience*.

Sordere, 2. *to be dirty or filthy—to be mean; or base*.

Sordes, 3. f. *filth*.

Sordidus, a, um, *dirty; mean, sordid*.

Fœtere, 2. *to emit a bad smell; to stink*.

Fœdus, a, um, *foul; unseemly, abominable*.

Turpis, is, e, *base, disgraceful*.

Jucundus, a, um, *pleasant, agreeable*.

Jucunditas, 3. f. *pleasure, enjoyment*.

Cav-ere (eo, cavi, cantum), 2. *to beware; to guard against*.

Languere, 2. *to be faint, to be weary*.

Languescere, 3. *to grow weary*.

Languidus, a, um, *faint, weary; sluggish*.

Languor, 3. m. *faintness; sluggishness; lassitude*.

Tenuis, is, e, *thin, slight; scanty*.

Ætas, 3. f. *an age; a time of life*.

Respublica, the common weal; the commonwealth; the state; the republic. (This word is compounded of two others, res and publica, "public, common," each

of which is declined; thus, N. *respublica*, G. *reipublicæ*, D. *reipublicæ*, Acc. *republicam*, &c.).

Duplex (G. duplīcis), [duo, plicare: compare *multiplex*, p. 44], *double, twofold*.

Concip-ere (io, concepi, conceptum), 3. [capere], *to take hold of; to adopt; to commit* (a crime, &c.).

Auferre [ferre], *to take away*.

Jac-ere (io, jeci, jactum), 3. *to cast*. (Not to be confounded with *jacere*, 2. "to lie down.")

Jaculum, 2. n. *a dart*.

Jaculari, 1 dep. *to aim at*.

Statu-ere (o, i, statūtum), 3. [stare], *to make to stand; to put*.

Constituere, 3. *to put together; to order, to regulate*.

Sal, 3. m. *salt; brine; the salt sea, the sea*.

Salinæ, 1. f. *salt-works*.

Salinum, 3. n. *a salt-cellar*.

Æs (G. æris), 3. n. *brass*.

Æratus, a, um, *brazen; brass-bound*.

Libido, 3. f. *lust*.

Pati (patior, passus sum), 3 dep. *to suffer, to endure*.

Patientia, 1. f. *endurance*.

Bellicus, a, um, [bellum], *warlike, military*.

Civis, 3. m. *a citizen*.

Civitas, 3. f. *a state*.

Civilis, is, e, *of a citizen; civil*.

Paternus, a, um, [pater], *of one's father; paternal*.

Laxus, a, um, *wide; loose*.

Laxare, 1. *to widen; to loosen*.

Relaxare, 1. *to unloose; to relax*.

Verecundus, a, um, [vereri, p. 50], *reverent; diffident, modest*.

Verecundia, 1. f. *modesty*.

Minu-ere (o, i, minūtum), 3.

[minus], to make less, to diminish.

Jūv-are (o, jūvi, jūtum),* 1. to help, to assist; to delight.

Adjuvare, 1. to assist, to aid.

Desidia, 1. f. sloth.

Ocior, or, us, swifter, fleetier.

Delig-ere (o, delegi, delectum), 3.

[legere, p. 27, note], to choose out, to select.

Officium, 2. n. an obligation, a duty.

Somnus, 2. m. sleep, slumber.

Eurus, 2. m. the east wind.

Calor, 3. m. warmth, a glow.

Calere, 2. to be warm, to glow.

Calidus, a, um, warm, glowing.

1. Est¹ adolescentis, majores natu vereri, exque his deligere optimos et probatissimos, quorum consilio atque auctoritate nitatur;² ineuntis enim ætatis inscientia senum constituenda et regenda prudentiâ est. Maxime autem hæc ætas a libidinibus arcenda est, exercendaque in labore, patientiâque et animi et corporis; ut eorum, et in bellicis et in civilibus officiis, vigeat industria. Atque etiam, quum relaxare animos et dare se jucunditati volent, caveant intemperantiam, meminerint³ verecundiæ; quod erit facilius, si in ejusmodi quidem rebus majores natu interesse velint. Senibus autem labores corporis minuendi, exercitationes animi etiam augendæ videntur; danda vero opera,⁴ ut et amicos et juventutem et maxime rempublicam consilio et prudentiâ quam plurimum adjuvent. Nihil autem magis cavendum est senectuti quam ne languori se desidiaeque dedat. Luxuria vero quum omni ætati turpis, tum senectuti fœdissima est. Sin autem libidinum etiam intemperantia accesserit, duplex malum est; quod et ipsa senectus concipit dedecus, et facit adolescentium impudentiorem intemperantiam.

2. Vivitur parvo bene,⁵ cui paternum
Splendet in mensâ tenui salinum;
Nec leves somnos Timor aut Cupido
Sordidus aufert.

Quid, brevi fortes,⁶ jaculamur, ævo,
Multa? quid terras alio calentes

* Jūvare is connected with *juvenis*, and means to aid or support one who is himself struggling or striving; it, and its compound *adjuvare*, apply to every kind of assistance: *auxiliari*, which is derived from *auxilium* (from *augere*, "to increase"), means to increase a person's strength, to aid one who is weak: *subvenire* (to come under, to come to the assistance of), is to support or aid one who is in difficulty or embarrassment; *succurrere* (to run under, to run to the assistance of), implies the existence of some pressing emergency; *opitulari* means to assist a man with one's *opes*, "resources, wealth," &c. *Juvat* is very frequently used impersonally, to mean "it delights."

Sole mutamus⁷ patriâ? quis exsul
 Se quoque fugit?
 Scandit æratas⁸ vitiosa naves
 Cura; nec turmas equitum relinquit;
 Ocior cervis, et agente nimbos
 Ocior Euro?⁹
 Lætus in præsens¹⁰ animus, quod ultra est
 Oderit curare, et amara lento
 Temperet risu. Nihil est ab omni
 Parte beatum.

XXXVIII.

Otiari, 1. dep. [otium], to enjoy
leisure; to make holiday.
 Negotium, 2. n. [nec, otium],
business.
 Negotium conficere, to finish a
business; to conclude an agree-
ment; to strike a bargain.
 Negotiari, 1 dep. to carry on
business; to traffic.
 Hortus, 2. m. a garden.
 Hortulus, 2. m. a little garden; (in
 plural) garden grounds; a
 country-farm.
 Villa, 1. f. a country-seat, a country-
 farm.
 Argentarius, a, um, [argentum],
 of silver, silver; of money.
 Cymba, 1. f. a boat, a skiff.
 Parare, 1. to prepare, to make
 ready.
 Opiparus, a, um [ops, parare],
 richly prepared; sumptuous.
 Opipare, sumptuously, elegantly.
 Venus, 2. and 4. m. sale.
 Venund-äre (o, ädi, } to give for
 ätum), 1. } sale, to
 Vend-ere (o, Idi, } sell.
 itum), 3. }
 Ven-ire (eo, ivi and ii, itum), 4.
 to go for sale, to be sold.
 Venalis, is, e, to be sold, for sale;
 purchaseable, venal.
 Vendibilis, is, e, saleable, for sale.
 Aquatio, 3. f. [aqua], a watering-
 place; a place whence fresh
 water is obtained.
 Plenus, a, um, full.

Lœcuples (G. locuplētis), [locus
 plenus], rich in estates; rich,
 wealthy.
 Stomachus, 2. m. the gullet; the
 stomach; a liking or taste for;
 anger, displeasure.
 Stomachari, 1. to be angry, to be
 displeased.
 Malitia, 1. f. [malus], badness:
 spite; roguery.
 Malitiosus, a, um, roguish, knavish,
 fraudulent.
 Luculentus, a, um, [lux], full of
 light, bright; distinguished.
 Luculenter, brightly; excellently;
 well.
 Facetus, a, um, clever, witty,
 sharp.
 Infacetus, a, um, dull, blunt, un-
 polished, coarse.
 Facetiæ (G. facetiarum), 1. f.
 witticisms, clever sayings.
 Infacetiæ, 1. f. coarse jests, rude
 jokes.
 Posterus, a, um, [post], next, fol-
 lowing. (Observe, posterus or
 poster; comp. posterior; superl.
 postremus or postumus).
 Piscari, 1. dep. [piscis], to fish.
 Piscator, 3. m. a fisherman.
 Piscarius, a, um, of fish, fish
 (adjective).
 Piscarius, 2. m. a fishmonger.
 Piscatorius, a, um, of fishermen,
 fish (adjective).
 Piscina, 1. f. a fish-pond.
 Piscosus, a, um, full of fish.

- Pellere (o, pepuli, pulsum), 3. to drive; to thrust; to beat.
- Appell-ere (o, appŭli, appulsum), 3. to drive towards; to drive up to.
- Appellare, 1. to approach (any person); to accost; to appeal to; to entreat.
- Compell-ere (o, compŭli, compulsum), 3. to drive together; to assemble; to urge.
- Compellare, 1. to come into collision with; to reproach, to chide; to address.
- Interpellare, 1. to interrupt.
- Interpellatio, 3. f. an interruption.
- Interpellator, 3. f. an interrupter, a disturber, an intruder.
- Cœna, 1. f. dinner.*
- Cœnare, 1. to dine.
- Convivium, 2. n. [con, vivere], a banquet.
- Scalmus, 2. m. a thowl-pin (that is, the peg on the gunwale of a boat, to which the oar is attached, and upon which it works as a fulcrum.)
- Lactare, 1. [lacere], to allure, to cajole.
- Oblectare, 1. } to delight, to amuse,
Delectare, 1. } to divert.
- Creber, crebra, crebrum, frequent, repeated; thick.
- Crebescere, 3. to become frequent; to spread abroad.
- Percrebescere, 3. to become very frequent; to become notorious.
- Gratiosus, a, um, in favour; esteemed; courted.
- Apud, among.
- Literæ (G. literarum), 1. f. literature; learning. (See also p. 30.)
- Literatus, a, um, lettered, learned, politely educated.
- Promittere, 3. to promise.
- Abjic-ere (io, abjēci, abjectum), 3. [jacere], to cast away; to throw down, to fling.
- Tend-ere (o, tetendi, tentum and tensum), 3. to stretch.
- Contend-ere (o, i, contentum), 3. to stretch; to strain; to strive; to entreat.
- Patrare, 1. to accomplish, to effect, to obtain.
- Impetrare, 1. to obtain one's request. (Vide p. 50, note.)
- Instructus, a, um, furnished, stocked.
- Feriæ (G. feriarum), 1. f. holidays, a holiday. (Used only in the plural.)
- Cad-ere (o, cecīdi, cāsum), 3. to fall. (Not to be confounded with cædo, cecidi, cæsum, cædere, "to cut, to kill.")
- Accid-ere (o, i, —)†, 3. to fall upon; to befall; to happen.
- Dolus, 2. m. a trick, a fraud.

* The *cœna* (which is sometimes translated "supper") was the principal meal of the Romans, and was generally taken at the ninth hour, or about 3 P.M., in summer, and an hour later in winter. It consisted of two courses, the *gustatio* [*gustare* = to taste] which was a light dish to whet the appetite, and the *caput cœnæ*, or principal course, followed by a dessert, *mensæ secundæ* or *bellaria*. The *prandium*, or luncheon, was usually taken about noon. This was a light meal, consisting of bread, fish, &c., and unaccompanied with wine. Some preceded the *prandium* by a *jentaculum*, or breakfast, which was served immediately on rising; and others sometimes indulged in an evening carousal, or supper, called *comessatio*. The gormandising Emperor Vitellius regularly partook of all four repasts; and, that he might be ready for each, acquired the habit of vomiting at will.

† *Conting-ere* (o, *contigi*, *contactum*), "to happen," is generally used of fortunate occurrences; *accidere* is applied to indifferent or adverse events: *evenire*, "to turn out, to happen," is applied equally to favourable and unfavourable issues.

Collega, 1. m. *a colleague, a partner.*
 Similis, is, e, *like.*

Simulare, 1. *to imitate; to counterfeited; to pretend.*

Postridie [= postero die], *on the next day; on the day after.*

Pridie [= priore die], *on the day before.*

Dictitare, 1. *to reiterate, to say repeatedly.*

Invitare, 1. *to invite.*

Ordo, 3. m. *a row, a rank, an order.*

Vocare, 1. [vox], *to call.*

Convocare, 1. *to call together.*

Mirus, a, um, *wonderful, strange.*

Mirari, 1. dep. *to wonder; to wonder at.*

Incend-ere (o, i, incensum), 3. *to set on fire; to kindle; to inflame.*

Primo, *at first.*

Gravātim, } *reluctantly.*

Gravāte, }

Vicus, 2. m. *a habitation; a street;*

a village.

Vicinus, 2. m. *a neighbour.*
 (Strictly an adjective, meaning "living in the same vicus," i.e. neighbouring.)

Nondum, *not yet.*

Proferre, *to bring forward.*

Formula, 1. f. *a form; a formula*
 (especially a legal formula); *a rule.*

Sane, *truly, very, quite.*

Peritus, a, um, *skilful; skilled in*
 (followed by a genitive).

Cālus, 2. m. *Caius.*

Syracūsae (G. Syracusarum), 1. f.
Syracuse (a city of Sicily).

1. C. Canius,¹ eques Romanus, nec infacetus, et satis litteratus, cum se Syracusas otia di, ut ipse dicere solebat, non negotia di causa, contulisset, dictitabat, se hortulos aliquos emere velle, quo invitare amicos, et ubi se oblectare sine interpellatoribus posset. Quod cum percrebuisset,² Pythius ei quidam, qui argentariam faceret Syracusis, venales quidem se hortos non habere, sed licere uti Canio, si vellet, ut suis: et simul ad cœnam hominem in hortos invitavit in posterum diem. Cum ille promisisset, tum Pythius, qui esset, ut argentarius, apud omnes ordines graciosus, piscatores ad se convocavit, et ab his petivit, ut ante suos hortulos postridie piscarentur: dixitque, quid eos facere vellet.³ Ad cœnam tempore venit Canius: opipare a Pythio apparatus convivium:⁴ cymbarum ante oculos multitudo: pro se quisque, quod ceperat, afferebat: ante pedes Pythii pisces abiciebantur. Tum Canius, Quæso, inquit, quid est hoc, Pythi? tantumne piscium, tantumne cymbarum? Et ille, quid mirum? inquit, hoc loco est, Syracusis quidquid est piscium: hic aquatio: hâc villâ isti⁵ carere non possunt. Incensus Canius cupiditate, contendit a Pythio, ut venderet. Gravate,⁶ ille primo. Quid multa? impetrat. Emit homo cupidus et locuples tanti, quanti Pythius voluit, et emit instructos.⁷ Nomina facit,⁸ negotium conficit. Invitat Canius postridie familiares suos. Venit ipse mature: scalnum⁹ nullum videt: quærit ex proximo vicino, num feriæ quædam piscatorum essent, quod eos¹⁰ nullos videret.

Nullæ, quod¹¹ sciam, inquit ille, sed hic piscari nulli solent: itaque heri mirabar, quid accidisset. Stomachari¹² Canius. Sed quid faceret? Nondum enim Aquillius, collega et familiaris meus, protulerat de dolo malo formulas.¹³ In quibus ipsis cum ex eo quæreretur, quid esset dolus malus: respondebat, cum esset aliud simulatum, aliud actum. Hoc quidem sane luculenter, ut ab homine perito definiendi. Ergo et Pythius, et omnes aliud¹⁴ agentes, aliud simulates, perfidi, improbi, malitiosi sunt.

XXXIX.

Cavus, 2. m. } *a hollow place, a cavity, a hole.* (See the
Cavum, 2. n. } adjective *cavus*, p. 39.)

Cicer, 3. n. *a kind of pulse; chick-pea.*

Avēna, 1. f. *oats.*

Acinus, 2. m. } *a berry; (especially) a grape, a raisin.*
Acinum, 2. n. }

Laridum, 2. n. } *fat bacon; lard.*
Lardum, 2. n. }

Palea, 1. f. *chaff.*

Ador, 3. n. *spelt (a kind of corn).*

Adoreus, a, um, *of spelt or corn.*

Lolium, 2. n. *darnel (a kind of weed).*

Coccum, 2. n. *the scarlet-berry; scarlet.*

Ervum, 2. n. *a bitter vetch.*

Seponere, 3. *to set apart; to lay up; to hoard.*

Hornus, a, um, *of this year, this year's.*

Olim, *once, once on a time.*

Frustum, 2. n. *a piece, a morsel.*

Frustillum, 2. n. } *a small piece, a morsel.*
Frustulum, 2. n. } *little morsel.*

Frustillatim, *in small pieces.*

Daps (G. dapis), 3. f. *food, a feast, a repast.* (More commonly used in the plural.)

Dorsum, 2. n. *the back (of an animal); the ridge (of a chain of mountains, &c.)*

Canistra, 1. f. *a basket (especially a bread-basket, fruit-basket, &c.)*

Asper, era, erum, *rough, rugged.*

Arctus, a, um [arcere, p. 35], *confined, narrow.*

Semēsus, a, um, *half-eaten.*

Porrig-ere (o, porrexī, porrectum), 3. *to stretch out, to extend.*

Exsilire, 4. [salire], *to leap out; to spring forth from.*

Vetus* (d. veteris), *old.*

Vetulus, a, um, *rather old.*

Letum, 2. n. *death.*

Letifer, era, erum, } *death-bearing; deadly,*
[ferre], } *ing; deadly,*

Letalis, is, e, } *mortal.*

Letare, 1. *to kill, to slay.* (A word of very rare occurrence.)

* *Vetus*, "old, veteran," is applied to that which has been long in existence, and has therefore become old; it is opposed to *recens*, "fresh, recent;" *antiquus*, from *ante*, is said of that which is before, and, in its primary force, is opposed to *posticus*, (from *post*), "that which is behind;" *antiquus* is, however, usually employed with reference to time in the sense of "bygone, ancient, old," in opposition to *novus*, "new, existing for the first time, novel, strange." Thus we have such expressions as *vetus amicus*, "an old friend," i.e., one who has long been a friend; but *antiquior dies*, "an earlier day, an older date," i.e., a date which has longer gone by.

Ferus, a, um, *wild, savage*.

Ambo, *both*.

Nocturnus, a, um, [nox], *nightly*,
by night (adjective).

Noctu, } *by night* (adverb).
Nocte, }

Lectus, 2. m. *a couch*.

Carpere, 3, *to pluck* (flowers, fruit,

&c., *vide p. 14*); *to crop, to graze on; to consume; to enjoy*.

Lanā carpere, *to card wool* (i. e.,
to consume it on a card).

Viam carpere, *to go on one's way*.

Aliquem carpere, *to slander any one, to carp at him* (i. e., to pull him to pieces, as it were.)

Olim

Rusticus urbanum murem mus¹ paupere fertur

Accepisse cavo, veterem vetus hospes amicum,

Asper, et attentus quæsit²; ut tamen arctum

Solveret hospitii animum. Quid multa?³ neque ille

Sepositi ciceris, nec longæ invidit avenæ:

Aridum et ore ferens acinum, semesaque lardi

Frusta dedit, cupiens variâ fastidia cœnâ

Vincere tangentis male⁴ singula dente superbo:

Cùm pater ipse domûs paleâ porrectus in hornâ

Esset ador loliumque, dapis meliora relinquens.⁵

Tandem urbanus ad hunc: "Quid te juvat," inquit, "amice,

Prærupti memoris⁶ patientem vivere dorso?

Vis tu homines urbemque feris præponere sylvis?

Carpe viam, mihi crede,⁷ comes; terrestria quando

Mortales animas vivunt sortita, neque ulla est

Aut magno aut parvo leti fuga: quo, bone, circa,⁸

Dum licet, in rebus jucundis vive beatus:

Vive memor, quàm sis ævi brevis." Hæc ubi dicta

Agrestem pepulere,⁹ domo levis exsilit. Indè

Ambo propositum peragunt iter, urbis aventes

Mœnia nocturni¹⁰ subrepere. Jamque tenebat

Nox medium cœli spatium, cùm ponit uterque

In locuplete domo vestigia; rubro ubi cocco¹¹

Tincta super lectos canderet vestis eburnos,

Multaque de magnâ superessent fercula cœnâ,

Quæ procul extructis inerant hesternæ canistris.

Ergò ubi purpureâ porrectum in veste locavit

Agrestem, veluti succinctus cursitat¹² hospes,

Continuatque dapes, nec non verniliter ipsis

Fungitur officiis, prælambens omne quod affert.

Ille cubans gaudet mutatâ sorte, bonisque

Rebus agit¹³ lætum convivam: cùm subito ingens

Valvarum strepitus lectis excussit utrumque.

Currere per totum pavidi conclave, magisque

Exanimes trepidare, simul domus alta Molossis¹⁴

Personuit canibus. Tum rusticus : "Haud mihi vitâ
Est opus hæc," ait, "et valeas : me sylva cavusque
Tutus ab insidiis tenui solabitur ervo."

XL.

Ter-ere (o, trivi, tritum), 3. *to rub ; to rub to pieces ; to wear away.*

Conterere, 3. *to rub away ; to wear out ; to consume or spend.*

Desiderare, 1. *to desire (something which is lost or absent) ; to yearn for ; to regret the loss of.*

Desiderium, 2. n. *desire ; regret (for the loss of something, or for the death or absence of some one).*

Cadūcus, a, um, [cadere], *falling, prone to fall ; unstable ; transitory.*

Carus, a, um, *dear (in both senses of the word, viz., costly and beloved).*

Caritas, 3. f. *dearness ; affection.*

Vilis, is, e, *cheap, worthless.*

Vilitas, 3. f. *cheapness, worthlessness.*

Erip-ere (io, ui, ereptum), 3. *to snatch away ; to take away.*

Consensus, 4. m. [sentire], *agreement, unanimity.*

Offend-ere (o, i, offensum), 3. *to strike against ; to offend.*

Versare, 1. [vertere], *to turn about ; to agitate ; to revolve.*

Versari, 1. (the passive of the foregoing), *to be turned about ; to turn one's self about (in a place) ; to remain or dwell.*

Deversari, 1. dep. *to turn off (from the road) ; to turn into or put up at (an inn).*

Deversorium, 2. n. *an inn ; a lodging-house.*

Imago (G. imaginis), 3. f. *an imitation, a likeness, an image.*

Victus [vivere], 4. m. *food (i.e., what a man lives upon) ; a mode of life.*

Præstabilis, is, e, } *excellent, pre-*
Præstans, } *eminent.*

Peregre (adverb), [per, ager], *in the country ; abroad.*

Peregrinus, a, um, *foreign, alien.*

Peregrinari, 1. dep. *to live abroad ; to travel in foreign countries.*

Peregrinatio, 3. f. *foreign travel ; a roaming in distant lands.*

Jung-ere (o, junxi, junctum), 3. *to join.*

Jugum, 2. n. *a yoke (that which joins two draught oxen together).*

Jumentum, 2. n. *a beast of burden, a draught-ox.*

Conjungere, 3. *to join together, to unite.*

Conjunctus, a, um, *united, friendly.*

Tolerare, 1. *to bear, to endure.*

Tolerabilis, is, e, *endurable.*

Jucundus, a, um, *agreeable, pleasant.*

Jucunditas, 3. f. *agreeableness, pleasure.*

Oblectatio, 3. f. *delight.*

Anquir-ere (o, anquisivi, anquisitum), 3. [quærere], *to seek out.*

Subito, } *suddenly.*
Repente, }

Signum, 2. n. *a mark ; a sign ; a standard.*

Insignis, is, e, *remarkable, distinguished.*

Suscipere, 3. [capere], *to undertake.*

Quies, 3. f. *rest.*

Quiescere, 3. *to rest.*

Requies (G. requiētis), 3. f. *repose, relaxation.*

Requiescere, 1. *to repose, to rest.*

Excipere, 3. *to take out from ; to except.*

Hortari, 1. dep. *to exhort.*

Adhortari, 1. dep. *to exhort to ; to encourage.*

Cohortari, 1. dep. *to exhort, to animate, to encourage. (Used very often of a general addressing his troops before a battle.)*

Removere, 2. *to remove, to withdraw.*

Remotus, a, um, *removed, withdrawn.*

Rusticari, 1. dep. *to reside in the country.*

Rusticatio, 3. f. *a living in the country; a country residence.*

Recordari,* 1. dep. [cor], *to recal to mind; to recollect.*

Recordatio, 3. f. *a recollection, a remembrance.*

Una (adverb), *at the same time, together.*

1. Quoniam¹ res humanæ fragiles caducæque sunt, semper aliqui anquirendi sunt, quos diligamus et a quibus diligamur: caritate enim benevolentiaque sublata omnis est e vitâ sublata jucunditas. Mihi quidem Scipio,² quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quæ extincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui,³ sed etiam posteris erit clara et insignis. Nemo unquam animo et spe majora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet. Equidem ex omnibus rebus quas mihi aut fortuna aut natura tribuit, nihil habeo quod cum amicitia Scipionis possim comparare. In hac mihi de republicâ consensus, in hac rerum privatarum consilium, in eâdem requies plena oblectationis fuit. Nunquam illum ne minimâ quidem re offendi, quod⁴ quidem senserim; nihil audiavi ex eo ipse quod nollem. Una domus erat, idem victus, isque communis; neque solum militia sed etiam peregrinationes rusticationesque communes. Nam quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus, remoti ab oculis populi, omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium conjunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec⁵ illa extincta sunt, alunturque potius et augentur cogitatione et memoriâ; et si illis plane orbatus essem, magnum tamen afferret mihi ætas ipsa solatium, diutius enim jam in hoc desiderio esse non possum: omnia autem breviter tolerabilia esse debent, etiam si magna sunt. Hæc habui de amicitia quæ dicerem. Vos autem hortor, ut ita virtutem locetis, sine quâ amicitia esse non potest, ut, eâ exceptâ, nihil amicitia præstabilius esse putetis.

* *Meminisse* signifies "to remember" what has not been forgotten (see p. 34, note); *reminisci*, "to recollect, or call to mind" something forgotten; *recordari*, "to call to remembrance" for the purpose of reflection and consideration. These verbs govern either the genitive or the accusative.

Vaticinari, 1. dep. to *prophecy*; to *celebrate as a poet*; to *rave*.

Cern-ere (o, crevi, cretum), 3. to *separate, to distinguish*; to *discern, to see*.

Tund-ere (o, tütüdi, tunsum and tütsum), 3. to *strike*; to *bruise*; to *pound*.

Obtund-ere (o, obtüdi, obtunsum and obtütsum), 3. to *strike against*; to *blunt*.

Obtusus, a, um, *blunt, dull*.

Pöpusus, 2. m. *the people*. (Not to be confounded with *pöpusus*, 2. f. "a poplar tree.")

Obst-are (o, iti, ätum), 1. to *stand against*; to *stand firm against*; to *withstand*.

Sublimis, is, e, *exalted, elevated*.

Malignus, a, um, *ill-disposed*; *malicious*; *niggardly*.

Benignus, a, um, *well-disposed*; *kind*; *bountiful*.

Abol-ere (eo, evi and ui, itum), 3. to *efface, to destroy*.

Ru-ere (o, i, rütum and rütam), 3. to *rush, to tumble down* (intransitive); to *dash, to hurl down* (transitive).

Ruina, 1. f. *a downfall*; *ruin, desolation*.

Diruere, 3. to *tear asunder*; to *demolish*.

Violens [vis], *impetuous, furious, boisterous*.

Coma, 1. f. *hair*.

Danubius, 2. m. *the Danube* (so called by the Romans only from its source to Vienna).

Ister, 2. m. *the Ister* (the ancient name of the lower part of the Danube, i. e., from Vienna to the Black Sea).

Helicon (G. Helicönis), 3. m. *Helicon* (a mountain in Boeotia, sacred to Apollo and the Muses).

Thalia, 1. f. *Thalia* (one of the nine Muses).

Melpomene (G. Melpomenes), 1. f. *Melpomene* (one of the Muses).

1. Nemo unquam mihi, Scipio,¹ persuadebit, aut patrem tuum Paullum, aut duos avos Paullum et Africanum, aut Africani patrem, aut patruum, aut multos præstantes viros quos enumerare non est necesse, tanta esse conatos, quæ ad posteritatis memoriam pertinerent, nisi animo cernerent, posteritatem ad se pertinere. An censes, ut de me aliquid² more senum gloriæ, me tantos labores diurnos nocturnosque domi militiæque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset, otiosam ætatem et quietam sine ullo labore et contentione traducere? Sed nescio quomodo animus erigens se posteritatem ita semper prospiciebat, quasi quum excessisset e vitâ, tum denique victurus esset. Quod quidem ni ita se haberet, haud optimi cujusque animus maxime ad immortalitatem gloriæ niteretur. Quid,³ quod sapientissimus quisque æquissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur animus is qui plus cernat, et longius, videre se ad meliora proficisci; ille autem cujus obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi; neque vero eos solum convenire aveo quos ipse cognovi, sed illos etiam de quibus audiavi et legi et ipse conscripsi. O præclarum diem, quum

ad illud divinum animorum consilium cœtumque proficiscar, quumque ex hac turbâ et colluvione discedam! Proficiscar enim non ad eos solum viros de quibus ante dixi, verum etiam ad Catonem meum,⁴ quo nemo vir melior natus est, nemo pietate præstantior; cujus corpus a me crematum est, quod contra decuit ab illo meum. Animus vero, non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum.⁵ Quem ego meum casum fortiter ferre visus sum, non quo æquo animo ferrem, sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore.

2. Utque ego majores,⁶ sic me coluere minores:
 Notaque non tardè facta Thalia⁷ mea est.
 Carmina cùm primùm populo juvenilia legi,
 Barba resecta mihi bisve semelve fuit.
 Multa quidem scripsi; sed quæ vitiosa putavi,
 Emendaturis ignibus ipse dedi.
3. Ergo,⁸ quodd vivo, durisque laboribus obsto,
 Nec me sollicitæ tædia lucis habent,
 Gratia, Musa, tibi: nam tu solatia præbes;
 Tu requies curæ, tu medicina mali:
 Tu dux, tuque comes: tu nos abducis ab Istro;
 In medioque mihi das Helicone locum.
 Tu mihi (quod rarum) vivo sublime dedisti
 Nomen; ab exsequiis quod dare Fama solet.
 Nec, qui detrectat præsentia, Livor iniquo
 Ullum de nostris dente momordit opus.
 Nam, tulerint magnos cùm secula nostra poëtas,
 Non fuit ingenio Fama maligna meo.
 Cùmque ego præponam multos mihi; non minor illis
 Dicor; et in toto plurimus orbe legor.
 Si quid habent igitur vatum præsagia veri;
 Protinùs ut moriar, non ero terra, tuus.
4. Jamque⁹ opus exegi; quod nec Jovis ira, nec ignis,
 Nec poterit ferrum, nec edax abolere vetustas.
 Cùm volet illa dies, quæ nîl nisi corporis hujus
 Jus habet, incerti spatium mihi finiat ævi;
 Parte tamen meliore mei super alta perennis
 Astra ferar; nomenque erit indelebile nostrum:
 Quàque patet domitis Romana potentia terris,
 Ore legar populi: perque omnia secula famâ
 (Si quid habent veri vatum præsagia) vivam.

5. Exegi monumentum ære perennius,
Regalique situ pyramidum altius;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.
Non omnis moriar: multaque pars mei
Vitabit Libitinam. Usque ego postera
Crescam laude recens, dum Capitolium
Scandet cum tacitâ Virgine pontifex.
Dicar, quâ violens obstrepat Aufidus,
Et quâ pauper aquæ Daunus agrestium
Regnavit populorum, ex humili potens,
Princeps Æolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quæsitam meritis, et mihi Delphica
Lauro cinge volens, Melpomene, comam.

EXPLANATORY NOTES.

XIV.

1. *Uno et octogesimo anno* (in his eighty-first year). The *time when* a thing takes place is expressed in Latin by the ablative. *Time how long* by the accusative.

2. *Est mortuus* (= *mortuus est*). Perf. indicative, 3. sing. of *mori*, having *Plato* for its nominative.

3. *Nolite habere* (be unwilling to have). That is, "do not have," or, "do not entertain."

4. *Idem velle*. *Velle* (to wish), *idem* (the same thing); i.e. "to have the same wish or taste." So *idem nolle* may be translated, "to have the same dislike or aversion."

5. *Ea demum* (that, at length). The sense is, "that and that only;" *demum* having the force of "at last, after all other things have been enumerated."

6. *Amo te*. This expression was often employed in Latin to acknowledge a favour in a sense similar to our "I'm much obliged to you."

XV.

1. *Neptunus*. The name of the principal marine divinity, or sea-god, of the Romans.

2. The nominative case to the first *tollunt* is *ii* (understood), which is also the antecedent to the following *qui*. "They take away ..., who take away"

3. *Videtur* (seems). *Videri*, the passive of *videre*, as frequently means "to seem" as "to be seen."

4. *Colendi* is here not the gerund in *di*, but the future participle passive agreeing with *agri*; so that the *literal* rendering of *studium agri colendi* would be, "the occupation of the land (or of the field) to be cultivated." We must, however, to make good English, translate it, "the occupation of cultivating the land." To translate such an expression into Latin, we might either employ the participle in *dus*, agreeing with the substantive, as here; or we might translate literally, and use the gerund in *di*, governing the substantive. We can say either *studium agri colendi* (part. in *dus*), or *studium agrum colendi* (gerund).

5. *Jovem ... esse ... consentiunt* (agree Jupiter to be). We say in English better; "agree that Jupiter is." Jupiter was the chief of the Roman deities; and his name (from two Greek words) signifies "Father of Heaven."

6. *Luce aliend* (with another's light). That is, with a light not their own—with a borrowed light.

7. *Tecum* (with thee). The Latins never said *cum me*, *cum te*, &c., but *tecum*, *tecum*, &c., writing the preposition *cum* (with) after the pronoun, and as one word with it.

8. *Esse*. Here *non potest esse*=is not able to be=cannot exist.

9. *Hic (homo)*=this (man)=he.

XVI.

1. *Videtur nihil esse* (you see nothing to be) is a Latin idiom, meaning "you see that nothing is." After most verbs of hearing, seeing, knowing, declaring, &c. the Latins employ an accusative and infinitive to represent what we express by a clause beginning with the conjunction "that," and containing a finite verb and its nominative.

2. *Nimix amicitix*. "Too great," or "too close friendships."

3. *Hostes in fugam dare* (to give the enemy into flight). That is, as we say "to put the enemy to flight." So, in the next sentence, *se in fugam dare* (to give themselves into flight) means "to take to flight."

4. *In re incertâ* (in an uncertain thing). That is, in an uncertain, or critical affair.

5. *Vires*. Nominative plural from *vis*.

6. *Moriendum est*. This, literally rendered, would be, "it is to be die-d," which is an impossible expression in English. We must change the construction and say, "we must die;" where "we" does not mean any persons in particular, but is quite indefinite. This usage of the neuter of the participle in *dus* is very common in Latin; and when the agent is expressed, it is put in the dative, as is remarked in the note at page 11.

7. *Est* is understood.

8. *Hoc ipso die* (on this day itself). This would be better expressed in English, "on this very day." The cases of *ipse* are often used where we say "very."

9. *Nec, quid sequatur, sciri potest*. "Nor can be known what may follow," or "what is to follow."

10. *Sunt* is understood in this sentence. "Friends are the..." The order in which the words of the next sentence are to be translated is, *Hora, quæ præterit, non potest redire*.

XVII.

1. *Fortis est*, &c.= (Is) fortis (homo) est, qui se vincit.

2. *Orandum est* (it is to be prayed). That is, "we must pray," or "we ought to pray." See note xvi. 6.

3. *Semel insanivimus omnes*. The nominative to *insanivimus* is *nos* understood. "We have all, &c."

4. *Colunt*, here, means "cultivate" in a figurative sense, just as we talk of "cultivating" a man's acquaintance, &c. *Colere*, when used figuratively, has often nearly the meaning of our word "worship."

5. *Sol aureus* (the golden sun) is a poetical expression. So our own poets speak of the *gilded* firmament, the *silver* sea, &c.

6. *Qui* is the nominative case to *audit*. The order in which the words must be translated is, *Est profecto Deus, qui audit et videt (ea), quæ gerimus*.

7. *Fortior* is the comparative of *fortis*. *Fortissima* is the superlative, and agrees with *castra*.

8. *Ad bene vivendum* (for living well). *Vivendum* is the gerund in *dum* of the accusative case, governed by the preposition *ad*.

9. *Hic* (here). An adverb: not to be confounded with the demonstrative pronoun, *hic, hæc, hoc*. "Here, where Rome now is, there were (once), &c."

10. *Sabidi*. The vocative case of *Sabidius*, a man's name. Nouns of the second declension ending in *us*, have the vocative in *e*; but proper names in *ius* contract the *ie* into *i*. The rule given in some grammars, that proper names in *ius* lose *us* in the vocative, is incorrect; as the final *i* would then be short, whereas it is long.

11. In these two lines of poetry *aureum* agrees with *lacunar*, and *med* with *domo*.

12. Observe that *que* never stands alone. When it couples words together, it is joined on to the latter of them: when it connects clauses, it is appended usually to the first word of the second clause.

XVIII.

1. The order in which the words of this sentence are to be translated is this:—*Decet omnes homines niti summâ ope, ne transeant vitam silentio, veluti pecora, quæ natura finxit prona atque obedientia ventri*. *Summâ ope* means "with their highest ability," or "with their utmost might." *Summus* is often applied to mental qualities and moral faculties, where we should use "greatest," or "highest." When spoken of outward things (which can be measured), *greatest* is represented in Latin by *maximus*.

2. *Silentio* (in silence.) That is, in torpor and inactivity, "in listlessness."

3. *Ne transeant* (that they may not pass through), *i.e.* "not to pass through."

4. *Ventri*. The dative case. Verbs of commanding, obeying, disobeying, pleasing, and displeasing, with some others, for the most part govern the dative.

5. The word *veris* shows the *sort* of tears that lost money is lamented with; viz., "real" tears. There are such things as *counterfeit* tears.

6. *Animum*. The verbs being in the plural number, it is evident that more persons than one are here addressed; and as each had a mind, we should perhaps expect the plural *animos*. The singular number is, however, in Latin, very common in such instances; which circumstance may perhaps be accounted for thus: *advertere animum* = "to apply one's mind (*or* attention)," expresses a specific action, and when more persons than one are spoken of as performing this action, the *verb* in the formula merely becomes plural.

7. *Dulce est* (it is sweet). More strictly, the clause *desipere in loco* forms the subject, or nominative case to *est*, and *dulce* is the nominative after *est*.

8. *In loco* (in place). That is, in (its own proper) place, or, "at the proper season." *Desipere* may be rendered, "to play the fool," or, "to revel."

9. *Phrygian*, here, as often, means *Trojan*. Those who have read a history of Greece, will recollect the story of the Trojan war. It was caused by Paris, the son of the Trojan king, who carried away Helen, the wife of a Grecian prince, named Menelaus. The Grecian armies appeared before Troy for the purpose of compelling her restoration. But it was not until the Trojans had endured all the horrors of a ten years' siege, terminated only by the destruction of their city, that they began to feel willing to accede to the demand. They found that they were wise too late; or, as we say, were troubled with after-wit.

10. *Et—et*. The first *et* may be translated "both," the second, "and."

11. *Omnia cupio, quæ vis*. An expression of politeness, corresponding to our "I am quite at your service," or something of that kind. It was commonly used in taking leave of a person.

12. The order of translation is as follows:—*Fama Marcelli crescit velut arbor (crescit) occulto ævo; Julium sidus micat inter omnes, velut luna (micat) inter minores ignes*.

13. What are the *ignes* which we see in the sky by moon-light? The pupil will be able to answer this question himself.

XIX.

1. *Sit* is here to be translated by the imperative. This sentence was a common inscription upon ancient tombstones; and was frequently abbreviated thus:—S.T.T.L.

2. *Helvetiorum*. A brave and formidable people of ancient Gaul, inhabiting the western part of the territory now known

by the name of Switzerland. Their country was called *Ager Helvetiorum*.

3. *Allobrogum*. Another powerful people of ancient Gaul; inhabiting the modern Dauphiné and Savoy. Their chief town was Vienna, now called Vienne, on the east bank of the Rhone.

4. *Rhodanus*. The ancient name of the Rhone, which rises in the Alps, and flows into the Gulf of Lyons, anciently called *Sinus Gallicus*.

5. *Bonum* is here used substantively, to signify "a good," or "possession." It is qualified by *fragile*.

6. *Demum*. For the force of this word here, see note, xiv. 5.

7. *Frui animâ*. "To enjoy vitality." For *videtur*, see the note to xv. 3.

8. *Rectius*. Neuter comparative of *rectus*. It means "more proper, more befitting."

9. *Opibus* (by the powers) *ingenii* (of the intellect) *quam* (than) *virium* (of bodily strength). *Vires*, the plural of *vis*, is frequently used to denote strength, where we use the singular.

10. *Quâ*. Ablative case, governed by *fruimur*. *Uti*, *frui*, and some others, with their compounds, govern the ablative.

11. *Memoriam nostri* (the recollection of us); that is, the recollection cherished by others of us. *Memoriam nostram* would mean our recollection of others.

12. *Quam maxime longam*. "As long as possible."

13. *Habetur* (is had). *Haberi* very often means to be had in the mind, to be had in estimation, "to be esteemed or considered."

14. "Summer is beautiful with its harvests."

15. *Ignem levatur hiems*. This means that the cold of winter is rendered more endurable by means of fire.

16. *Editis* (you are putting forth) *vernos annos* (your spring years). By *spring years* are meant the years of youth, which is the spring-season of life. The whole expression is a poetical way of saying, *while you are still young*.

17. *More fluentis aquæ* (in the manner of flowing water); or, as we should express it, "like flowing water."

XX.

1. *Ea quæ* (those things which). That is, "the same things as" young men do.

2. *Tragædias fecit* (made tragedies); or, as we should rather say, "composed tragedies."

3. *Esse* is here understood with *victurum*. The literal rendering is, "a young man generally hopes himself to be about to live a long time." We should, however, express the same idea thus:—"A young man generally hopes to live a long time." Now as *hope* has always reference to the future, the Latins used the *future* infinitive.

tive after the verb *sperare*. Hence *victurum esse*. Moreover, to avoid ambiguity, the reflexive pronoun *se* is inserted, to show the person of whom "the young man" entertains this hope. (No ambiguity can occur in English, for when the object of our hopes is any other person than the nominative to the principal verb, we change the construction, and use the conjunction "that" with a finite verb. In Latin the construction is, in both cases, the accusative with the infinitive.)

4. *Est* is understood, as is often the case.

5. *Habere* (to have). Here, "to have in the mind, to consider or regard." See note, xix. 13.

6. *Suam*, agreeing with *senectutem* understood. "He compares his own old age to the old age of," &c., is the full expression. The form in the text, literally rendered, is, "To the old age of, &c., he compares his own." The form most likely to be employed in English would be, "He compares his own old age to that of," &c.

7. *Qui, in tam longâ ætate* (who, or if he, in so long a course of life), *non viderit* (has not seen) *mortem contemnendam esse* (that death is to be despised).

8. *Qui se non putet posse* (= who does not think himself to be able); that is, "as not to think that he can." *Annum* the accusative of time how long.

9. *Ut se dicant sustinere*. "That they say that they sustain, —declare that they bear."

10. *Spina relicta*, the nominative case to *riget*; and *amissâ road* the ablative absolute. See p. 13 (3).

11. *Elysium*, or *Elysii campi*, "the Elysian plains," is the name by which the Latin poets designate the abode of the blessed after death.

12. *Olim liceat*. "Let it hereafter be permitted me to become acquainted with." The present subjunctive in the principal clause of a sentence, has often the force of an imperative.—With *liceat*, the pronoun *mihi* must be supplied; *licet*, like most impersonal verbs, governs the dative.

13. *Lethæam ratem*. *Lethe* was the name of a river in the lower world. The word *Lethe* (which was originally Greek) means forgetfulness or oblivion, and the river in question was so called because when the shades of the dead drank of its waters, they immediately forgot all past occurrences. When the sick poet prays, as here, that he may become acquainted with the Elysian plains, and the Lethæan bark, and the Cimmerian lakes hereafter, he is virtually praying that he may not be doomed to visit them immediately; he is supplicating for deliverance from a premature death.

14. The Cimmerian lakes were near the supposed entrance to the infernal regions. They were shrouded in perpetual mists and darkness.

15. "When my face shall be pale from wrinkled old age, and

I, an old man, shall tell of (*referam*) the olden times to boys."
This prayer of Tibullus has been thus imitated:—

"O let me still enjoy the cheerful day,
Till—many years unheeded o'er me roll'd—
Pleased in my age I trifle life away,
And tell how much I loved ere I grew old."

XXI.

1. *Salve*. This word, the second person singular imperative of *salvere*, was in frequent use among the Romans as a term of salutation. It was used at meeting, like our "How do you do?"—an expression which is often interrogative only in form. When, however, a Roman actually made the *enquiry* "How do you do?" or, "How is your health?" he said, *Ut vales?* or, *Quo pacto vales?* or, *Quâ valetudine es?* or something of that kind.

2. *Salvere te jubeo* (I order you to be well). This was another common mode of greeting among the Romans, and is about equivalent to the English formula "I hope you are well."

3. *Vale*. This was a form used in taking leave of a person, just as *salve* was said upon meeting him. It answers to our "Good bye," or "Farewell." Sometimes *bene vale*, a stronger form, was used. It can hardly be necessary to state, that *vale* (or *valêto*), and *salve* (or *salveto*), were only said to one person; when more persons than one were addressed, the plural was employed.

4. This was a common way of beginning letters among the Romans. Sometimes, instead of writing the words in full, they abbreviated the formula thus: S. V. B. E. E. V.

5. The meaning of *operam dare* is given in the vocabulary. *Da operam ut*, followed by the present subjunctive, is often used in Latin instead of a simple imperative, especially when a persuasive rather than an authoritative tone is intended to be adopted.

6. *Cura ut*, followed by the present subjunctive, is another way of conveying an exhortation. So we say in English, "Take care to do so and so."

7. *Velim*, the present subjunctive of *volo*, may often be translated, "I should like." When followed by the second person singular present subjunctive of another verb, it has a persuasive force, something like our word, "pray," in such a sentence as "Pray take care of your health."

8. The order in which the words are to be translated is, *Volo te valere, primum tuâ causâ, tum meâ*. *Tuâ causâ* here means "for your own sake." *Meâ* agrees with *causâ* understood.

9. *Mi* is the common form of the masculine vocative singular of *meus*. *Tiro* is the name of a man. He was originally the slave of Cicero, a very celebrated Roman orator. Cicero was

very kind to Tiro. He gave him his freedom and educated him carefully. This sentence (13. p. 27) and one or two others are extracted from some of Cicero's letters to Tiro, who did not enjoy good health, though he lived to his hundredth year; and it may be observed how anxious and considerate his old master was about him. When Cicero died, Tiro wrote an account of his life, but the work has been lost.

10. *Fac*. This is the more usual form of the imperative of *facere*, instead of *face*. So from *ducere* we have *duc* instead of *duce*. *Fac ut valeas*, is another way in which one Roman could tell another to take care of his health.

11. It is quite plain that *valetudo*, in this sentence, means "bad health." *Tullia* was Cicero's daughter.

12. "I exhort you to apply all diligence to getting well again." *Convalescendum* is the gerund in *dum* of *convalescere*. The gerund in *dum* of a verb is often found with the prepositions *ad* and *inter*. So one may say in English, "I hurt myself during playing (*inter ludendum*)," meaning "during the time of play," or "while I was playing," &c.

13. This sentence was spoken by Alexander the Great, when, in a severe illness, he complained of the slow and mild character of the medicines administered. He preferred death itself to a tardy lingering recovery. *Vel*, here, means "even."

14. *Reliquum est* (it is left) *ut te orem* (that I beseech you). That is, "it remains for me to beseech you." *Ut servias* (to attend to). *Valetudini* is the dative governed by *servias*. *Vale* is a common way of concluding a letter, as well as of bidding a person good bye.

XXII.

1. *Ego in primis* (I among the first). "I especially,—I in particular."

2. *Quam primum*. "As soon as possible." For another instance of the effect of *quam* upon a superlative adverb (or adjective), see note, xix. 12.

3. *Omnes ad unum* (all to one). "All to a man—all without exception."

4. *Idem sentiunt* (think the same thing). "Hold the same opinion—entertain the same sentiments." This is a common usage of *idem*: compare the expression *idem velle atque idem nolle*, which occurs in the 13th sentence of xiv. p. 18.

5. *Fanni* is the vocative case of *Fannius*; and *Muci* which follows is the vocative of *Mucius*. The C. stands for *Cai*, the vocative of *Caius*, and the Q. for *Quinte*, the vocative of *Quintus*. The nominative in *us* makes the vocative in *e*; but proper names ending in *ius* have the vocative in *i* (= *ie* contracted). See note, xvii. 10. The insertion of *tu* before the name of the second of two persons addressed is very common.

6. *Una* has here the force of "*the one*," that is, "*the only*." The sense of the passage is "Friendship is the only thing concerning the advantage of which all, with one mouth (or with one consent) agree."

7. *Hoc tempore*. The ablative of time when. "At this time."

8. *Humani nihil* (nothing of human). "Nothing human," or "nothing that concerns man." The use of *nihil* with a genitive in such sentences is very common. *Nihil boni*, "no good;" *nihil mali*, "no evil;" *nihil novi*, "nothing new," &c. The genitive is frequently governed in a similar manner by the neuter of adjectives signifying quantity, as *multum pecuniæ*, "much money;" *quantum temporis?* "how much time?" *parvum sapientiæ*, "little wisdom," &c.

9. By *juvenes* the poet (Ovid) here means simply "youths." Generally the term *puer* was applied to a youth below about seventeen years of age; from that time till he was about thirty, he was called *adolescens*, and he then became a *juvenis* until about forty-five: after forty-five a man was called *senior* (an elderly person), or, sometimes *vetulus* (a rather old person, see p. 61, vocabulary); at sixty he became *senex* (an old man).

10. The antecedent to *quem* is *eum* understood. *Discite sanari per eum, per quem didicistis amare*.

11. *Naso*. Publius Ovidius Naso is meant. In English it is common to call him Ovid. He was a celebrated Roman poet, born B.C. 43. He wrote, among other poems, one on the Art of Love. In the extract given in the text, he invites attention to his description of the Remedies for Love. See also note, xli. 9.

XXIII.

1. The extract in the text is a short letter from Cicero to his wife. Cicero's name in full was Marcus Tullius Cicero; he is here called Tullius. His wife's name was Terentia. The letters S. D. stand for the words *salutem dicit* (speaks health, greets), a common superscription to Roman letters. Sometimes the formula was strengthened by the addition of *multam* or *plurimam*, in agreement with *salutem*; and the abbreviation was then written S. D. M., or S. D. P. The heading here may be translated "Tullius greets his Terentia."

2. These letters stand for *Si vales bene est, valeo*; a sentence which has been given in full above. So customary was it to employ this formula at the commencement of a letter, that we find it often where there follows immediately after the *valeo*, a statement, on the part of the writer, that he is in bad health.

3. *Qui*. The antecedent is *tabellarios*. "And if (or when) they shall have come."

4. *Faciendum* is the future participle passive, or participle of necessity, as it is sometimes called; and governs the dative,

nobis. The *sit* is in the subjunctive mood because it occurs in a dependent question. If you say directly, "What is to be done by us?" or, "What must we do?" you ask an independent, or direct, question: but if you say "I do not know what is to be done by us," or, "I shall be informed what is to be done by us," then, the clause, "what is to be done by us" is called a dependent, or an indirect question. In Latin, the verb of a dependent question is put in the subjunctive mood.

5. *Hanc* agrees with *epistolam* (letter, epistle), understood. Ulysses was a famous Greek warrior, who particularly distinguished himself at the siege of Troy, which has been mentioned above (p. 73). Penelope was his chaste and faithful wife. The two lines of poetry in the text are the beginning of a letter, which the poet Ovid represents Penelope as writing to Ulysses, to persuade him to hasten his return home from Troy.

6. *Ipse veni* (come yourself). Penelope does not want any written answer to her letter, but rather the return of her husband in person. *Veni* is the imperative second person singular; *vēni* would be the perfect first person singular. There is an interesting story told about Penelope, to the following effect. During the protracted absence of Ulysses at the Trojan war, from which his return was retarded by a long series of wonderful accidents and adventures, his wife received numerous earnest solicitations to allow others to become her lovers. To relieve herself in some degree from the importunity of her suitors, she told them that she could not decide upon their respective claims, until she had finished working a robe which she was making for her father-in-law; that when this was completed, she would declare her choice. She "kept the word of promise to the ear, but broke it to the hope;" for although to all appearance busily employed upon the robe during the day, she took care, when night came, to undo all that she had worked since the morning. By this stratagem she purposed making the task last until her husband's return, and so to evade for some time her expectant suitors. At length a servant, to whom Penelope had confided her secret, exposed the trick. The urgency of the candidates for her affections now became almost irresistible; but at this critical juncture, Ulysses returned, after an absence from his native land of a period of twenty years. In the disguise of a beggar, he gained admission to his palace. Penelope, surrounded by the competitors for her hand, had at length been prevailed upon to pledge herself to him who should vanquish in a trial of archery with the bow of Ulysses. None of them could even draw the string; whereupon Ulysses himself grasped the bow, aimed an arrow at each of those who had sought to rob him of his constant and faithful wife, and slew them all.

XXIV.

1. *Nullâ adhibitâ vi.* The ablative absolute. "Without the application of any force." See p. 13 (3, 4).

2. *Adolescentibus.* "So force takes away life from young men." Do not be misled by the "from," and suppose that *adolescentibus* is the ablative case: it is the dative. Verbs of taking away, as well as verbs of giving, take a dative of the person, besides an accusative of the thing given or taken.

3. *Tullius Terentiâ suâ salutem dicit.* See note, xxiii. 1.

4. *Quod opus erit.* "What will be needful." *Opus*, though a substantive, must often be translated by an adjective. There are several ways of saying in Latin that a thing is needful or necessary. We may put the thing needful in the nominative, as in the sentences, *militēs opus sūt*, "soldiers are needful,—there is need of soldiers;" *dux nobis* (dative) *opus est*, "a leader is needful to us,—we have need of a leader:" or we may put the thing needful in the ablative, as in the sentence, *opus est magistratibus*, "there is need of magistrates,—magistrates are needed:" or we may express the thing needful by a genitive, as in the sentence *opus est argenti*, "there is need of silver, or money,—money is needful:" or we may even put the thing needful in the accusative, as in the sentence, *puero opus est cibum*, "there is need of food to the boy,—the boy has need of food." The two first-mentioned constructions are most common; the last is very rare. In all these modes of expression, the person to whom anything is needful is represented by a dative case. The antecedent to *quod*, in the text, is *id*, understood, which is governed by *provideas*: *opus* is the nominative case after the verb *erit*.

5. *Provideas* and *administres* are each the present subjunctive used imperatively. See note, xx. 12.

6. *Quam sæpissime.* "As often as possible,—as often as you can." The *quam* is used here as in the 8th sentence of xix. p. 24.

7. *Si vales bene est; ego valeo.*

8. *Quod.* "In that you informed me speedily of Cæsar's letters, you did me a favour (or a service)." *Gratum* is here used as a substantive.

9. Caius Julius Cæsar was a contemporary of Cicero, who was the writer of the letter in the text. Cæsar was born in the year 100 B.C., Cicero in the year 106 B.C. This was the Cæsar who wrote the Commentaries, a book containing an account of some of his wars and conquests in Gaul (a great part of which is now called France); who invaded Britain (B.C. 55 and B.C. 54); who subsequently attained to the possession of sovereign power at Rome; and who was finally (B.C. 44) assassinated in the senate-house by Brutus, Cassius, and others, who envied his greatness, and conspired against his life.

10. *Si quid acciderit novi* (if anything new shall have

happened). After *si*, *quis* means any one, *quid* anything. *Novi* is the genitive case governed by *quid*. See the note, xxii. 8.

XXV.

1. *Ego et Cicero* is correct Latin for "Cicero and I." The Romans placed the first person before either the second or the third person, and the second person before the third person. In English, the speaker puts himself last.

2. *Quo agis te?* (Whither are you conducting yourself?—Whither are you driving yourself?) *Se agere*, "to conduct one's self, = to drive one's self along," is a mode of expressing "to go, or come." The Romans made very extensive use of the verb *agere*, especially in familiar conversation. *Quid agis* is one way out of many of asking in Latin the question "How do you do?" The same expression has sometimes also the signification of "What are you-doing?"

3. *Quid faciam? quid agam?* "What shall I do? what shall I set about?" When *facere* and *agere* are used together, the former often refers particularly to actions of the body, the latter to operations of the mind.

4. *Maximas nugas agis.* "You are acting the veriest nonsense, —you are playing the fool completely."

5. *Litera*, in the singular, means a letter of the alphabet. To express a letter (meaning an epistle), we use *literæ*, the plural. "One letter" must be translated *unæ literæ*; and it may be observed that the chief use of the plural of *unus*, is to be joined to those nouns, which, in Latin, occur only in the plural number. "Two letters" is *binæ literæ*; "three letters" is *ternæ literæ*, &c., the distributive numerals being used.

6. *Corcyrae datas.* The name of a town where, or at which anything takes place, is put in the ablative, provided it be of the third declension or of the plural number; otherwise, it is put in the genitive. *Corcyrae*, "at Coreyra," is the genitive case because it is neither of the third declension nor of the plural number. *Datas* means "given," that is to say, given to the *tabellarius*, or postman. Hence comes our word "date," which means the time, as applied to a letter, not exactly of giving it to the letter-carrier, but of putting it into the post-office.

7. *Forte* (by chance), the ablative of *fors*, is frequently used as an adverb. *Via sacræ*, "along the sacred way;" that is, in that street or district of the town (Rome) called the *via sacra*. It was the principal street in the city.

8. "Pondering I don't know what trifles; all (i.e. wholly absorbed) in them."

9. *Arreptâ manu.* The ablative absolute. It will give more intelligible English, if we translate *arreptâ* by an active participle; "and having seized my hand." Do not forget, however, that *arreptâ* is really a passive participle, in agreement with

manu, and that there is no perfect participle in the active voice of a Latin verb.

10. *Quid agis, dulcissime rerum?* "How do you do, sweetest of treasures (*rerum*).” Regarding *quid agis*, read note 2 above. This "*quidam*," or somebody whom Horace (the writer of the passage) only knew by name, was uncommonly cordial in his salutation, considering the slightness of the acquaintance.

11. *Ut nunc est* (as it is now). That is, "as things are now,—as the world goes." *Cupio omnia quæ vis* is another formula of politeness: it corresponds to some such expression in English as "I am your humble servant," or "your will is my pleasure." In this instance, however, the employment of the phrase was not very complimentary to the person addressed, inasmuch as it was a form commonly used at parting, and therefore was probably intended by Horace to convey a hint to the stranger that his company could be dispensed with.

12. *Si sit (tibi) prudentia*. "If you have (or possess) prudence." The sense of the passage is this: prudence and discretion direct the course of a man's life, rather than fortune and destiny.

XXVI.

1. *Majoris partis*. "Of the greater portion of mankind." *Hominum* is understood.

2. *Facies*. From its original signification of a "torch," *fax* came to mean a "flame." Hence it is employed figuratively to mean not only that which shows a light or serves as a guide, like a torch, but also that which consumes or destroys, like a firebrand.

3. *Mihi*. The dative case, governed by *extorqueri*. See note, xxiv. 2. As *extorqueri* is the passive voice, it retains only the dative out of the two cases, the dative and accusative, which it would govern if it were active. *Hunc errorem* is the accusative before the infinitive. *Dum vivo* means "while I am alive."

4. *Nihil est tam angusti animi*, &c. "Nothing is the mark of so narrow and so little a mind, as" &c. *Est* followed by a genitive is very common; especially where some word meaning *property*, *duty*, *part*, *characteristic*, &c., is understood. The reader will meet with numerous examples of this hereafter.

5. "We acknowledge (or confess) that pleasures and sorrows of the mind spring from," &c.

6. *Ratione* (with reason,—in reason). Like many other ablatives of substantives in Latin, *ratione* is here almost equivalent in force to an adverb.

7. *Qui . . . nesciunt*. "Who do not know how to," &c. *Scire* and *nescire*, followed by an infinitive often mean, respectively, "to know how" and "not to know how" to do something, as in the sentences, *scio docere*, "I know how to teach," and *nescio mentiri*, "I do not know how to tell falsehoods."

8. *Sensibus*. The dative, governed by *blandiatur*. *Blandiri*, "to charm, to be charming to," governs the dative; and so also other verbs signifying to please, or to be pleasing to,—to displease, or to be displeasing to, and the like.

9. *Res angusta*. "A narrow (or scanty) possession,—straitened circumstances." The poet means to say, that poverty is often a sore hindrance to the attainment of distinction and honour.

XXVII.

1. *Optimus quisque* (each best man is most led by glory). "The best men are always most led on by glory," or, "every best man is most led on by glory." The former of these renderings is the one more in conformity with the English idiom.

2. *Ipsi illi philosophi*. "Those philosophers themselves, even in those very books, which," &c.

3. *Amemus*. The present subjunctive; with the force of the imperative. See note, xx. 12.

4. *Consulamus bonis* (let us consult for the good); that is, let us study their advantage,—consult their interests, &c.

5. *Ut prisca* gens mortalium* (as the primitive race of mortals); that is, as those who lived in the golden age. Ancient fable divided the period of man's early history into four ages; the golden, the silver, the brazen, and the iron age. In the first, the golden age, we are told by the poets that the whole earth was the abode of peace and happiness, justice and integrity universally prevailed without the existence of laws to enforce them, war and disease were alike unknown, the rivers flowed with milk and nectar, the very oaks dropped honey, and a perpetual spring flourished. At the expiration of this happy period, mankind began to deteriorate, and nature gradually altered her aspect. The iron age saw the world arrived at the height of wickedness and depravity; whereupon Jupiter determined to destroy the degenerate race of men, and sent a flood, from which only two persons, Deucalion and Pyrrha, were, on account of their piety, suffered to escape. An oracle afterwards directed them to re-people the earth by throwing the bones of their mother behind them. By the bones of their mother, stones of "mother" earth were meant. They did as was enjoined. The stones thrown by Deucalion became men; those thrown by his wife, Pyrrha, became women. It is unnecessary to point out the resemblance between the former part of this *fable*, and the more truthful narrative of a passage in the early history of the world to be found elsewhere.

* The distinction between *priscus* and *pristinus* is this: *priscus*, "olden," refers to something which existed before our time, and has now passed away; *pristinus* may be said of things existing within our time, or within our recollection.

XXVIII.

1. This extract from Tibullus (who was born at Rome, B.C. 54) is devoted to the praises of Osiris, an Egyptian divinity. He is here and elsewhere identified with Bacchus, the god of wine of the Greeks and Romans. He was said to be the son of Jupiter.*

2. *Ferro*. "With the iron (plough)."

3. *Terræ inexperitæ* (to the untried earth;) that is, to the earth which had never been used for such a purpose before.

4. *Notis* (known). He was the first to gather fruits from trees not previously known to be productive of them. The meaning which *legere* has here, "to pluck, to gather," is at least as near to its primary signification as the more common meaning, "to read." See the note at the foot of p. 27.

5. *Comam*. The primary signification of *coma* is "hair," that is, the hair of the head. It is often applied, as here, to the foliage of trees; sometimes to the grass of the field. The line tells us, in poetic language, that Osiris taught the art of pruning trees.

6. The order in which the words of these two lines are to be translated is this. *Illi* (dative case) *primum matura uva, expressa incultis pedibus* (pressed by savage feet, i.e., by the feet of uncivilized men) *dedit jucundos saporos*. The words *ille liquor* which follow, refer to the expressed juice of the grape, or wine.

7. *Dissoluenda*. The two dots (called points of diæresis or separation) are put over the *e*, to indicate that it is to be pronounced separately from the letter before it, that is to say, not in the same syllable with it. The word consists of five syllables. The common way of writing it is *dissolvenda* (four syllables); the deviation from it here is on account of the metre. So we have sometimes in the poets such forms as *solvit* for *solvit*, *silvæ* for *silvæ*, &c.

8. *Licet* is here in effect a conjunction, "although." The connection between "it is allowed that," and "although," is easily seen. Our word "granted," is sometimes similarly employed with the force of a conjunction. *Licet* as a verb, takes after it the subjunctive either with or without *ut*, but more commonly without it; as a conjunction, it is followed, as here, by the subjunctive alone.

9. "But your saffron-coloured mantle is extended (i.e., flows down) to your delicate feet." *Palla* was properly the name of a Roman lady's outside garment (cloak, mantle), which was worn

* "Osiris first contrived the crooked plough,
And pulled ripe apples from the novice bough;
He taught the swains the savage mould to wound,
And scattered seed-corn in the unpractised ground."

over the *stola* (a long flowing gown). The *tunica* was an undergarment of both sexes; and over this the men wore the *toga*, which was a sort of gown or large shawl thrown over the left shoulder, something like a Scotch plaid, but looser and more ample.

10. *Tyris* (Tyre) was a celebrated maritime and commercial city of the Phœnicians. It was about twenty miles south of Sidon, the inhabitants of which colonised it, and which is mentioned in connection with it in Scripture and elsewhere. Both cities were celebrated for their commerce; Sidon moreover for its manufacture of glass, Tyre for its purple dye. From this last circumstance, the adjective *Tyrius* is often used to mean "purple," as in the expressions *Tyria palla*, *Tyria vestes*, &c.—*Cista* in the next line means "a chest" used at religious festivals for holding the sacred utensils. *Conscia* is a merely ornamental epithet; "conscious of containing the hidden mysteries."

11. *Omnibus hoc vitium est cantoribus* (all singers have this fault). *Est* with a dative is equivalent to *habeo* with a nominative.

XXIX.

1. *Quam quam*, &c. "And when, leaping with its utmost strength, it could not reach it." A relative pronoun at the beginning of a Latin sentence may often be translated by a conjunction and a personal or a demonstrative pronoun. Here, *quam* = *et eam*.

2. *Elevant*. "Make light of, = disparage." The fable is addressed to those who are prone to speak lightly of what they have found themselves incapable of attaining to.

3. *Vultui* is the dative case, governed by *credendum*. *Credere* is one of those verbs which govern the dative. Such verbs * can only be used *impersonally* in the passive voice. Thus, *credo tibi* means "I believe you;" but to express "you are believed," we must not say *tu crederis*, which is not Latin, but *tibi creditur* (credit is given to you), the verb *creditur* being used impersonally, and the person believed being represented by a dative case. So, *mihi invidetur*, "I am envied," &c.

XXX.

1. This is a poem of Catullus, who was born at Verona, B.C. 87. *Lugete, O Veneres*, &c. "Mourn, ye Venuses and Cupids,—ye loves and desires."

2. *Et (tantum) hominum venustiorum quantum est* (and so much as there is,—so many as there are,—of more susceptible men). That is, "and all ye more sentimental men." By *venustiores* here

* An occasional exception to this rule may be found in poetry.

are meant those who are more accessible than others to tender feelings,—who are susceptible of soft impressions. Observe that *quantus* always means “as,” except in direct or indirect questions (and in exclamations, which, however, are often interrogative in form); and when *tantus* is not expressed, it is understood and must be supplied.

3. “Which she loved more than her own eyes.”

4. “And it knew its own (mistress) herself,” &c. *Norat* is what is called a syncopated form of *noverat*. *Syncopé* means taking out a letter or letters from the middle* of a word, so as to shorten, or contract it. It is frequently adopted in poetry: thus we have *amarat* for *amaverat*, *audisse* for *audivisse*, *nossem* for *novissem*, &c.

5. *Qui*. See note, xix. 1. “And it (that is, the dead sparrow) now goes along the dark route to that place (*illuc*) from which (*unde*),” &c.

6. *Negant redire quemquam* (they deny any one to return). That is, “they deny that any one returns.” Our English translation of this clause would be improved by an alteration in the place of the negative, thus, “they say that no one returns.”

7. *At vobis male sit* (but may it be badly with you). “A curse upon you!” *Bella*, in the next line, means “pretty, fair.” *Tuâ opêd*, “for your sake,—on your account.”

XXXI.

1. The sense is, “when Hannibal was a little boy, being not more than nine years of age, his father Hamilcar,” &c. *Puerulo Hannibale* is the ablative absolute, with the participle for “being” understood. *Utpote*, like *quippe*, is used to introduce a clause explanatory and corroborative of a preceding statement. To express “so many years old,” the Romans said “so many years born,” using *natus* with a cardinal numeral, and *annos*, the accusative of *time how long*. Hannibal was born B.C. 247.

2. *Carthagine* (at Carthage). The ablative is used because *Carthago* is a noun of the third declension. See note, xxv. 6. *Jovi optimo maximo* is a common form for *Jovi optimo ET maximo*. (So *Patres Conscripti* for *Patres et Conscripti*, &c.)

3. *Quæ dum*. “And while this.” Translate the relative *quæ* here by a conjunction and a demonstrative pronoun. See note, xxix. 1.

4. *Velletne* (whether he wished). This is another instance of a dependent question; see note, xxiii. 3. *Ne* is sometimes used in direct questions, see p. 5 (2). It is always appended to the first word of the clause to which it belongs. If *secum*

* Cutting off a letter or letters from the beginning of a word is called *aphæresis*; cutting off from the end is called *apocopé*.

cause any difficulty, read note, xv. 7. Of course Hamilcar is the person meant by *se*.

5. *Ne dubitaret*. "That he would not hesitate,—not to hesitate." Hannibal was anxious to go.

6. *Ille* is the nominative case to *inquit*, and refers to Hamilcar. *Fidem*, "the promise," is governed by *dederis*, the future perfect of *dare*.

7. "And he (Hamilcar) ordered him (Hannibal), holding it (the altar)." To swear "*aram tenens*" was the most solemn and binding mode of taking an oath.

8. *Nunquam se fore* (that he never would be, &c.) This clause contains the subject of the oath, expressed by the accusative and infinitive. This vow Hannibal never forgot. His life was a continued succession of hostilities against the Romans. In the second of those three great struggles between the Romans and Carthaginians, called the three Punic wars, he gained several brilliant victories over the Romans in Italy. After one of his battles (that of Cannæ), he is said to have sent to Carthage three bushels of rings, taken from the fingers of the Roman knights who had been slain. Some time after his return to Carthage, he was compelled to flee to escape the malice of a large party who were hostile to him there; and he eventually took poison to avoid falling into the hands of the Romans. This took place in the sixty-fourth year of his age. The anecdote in the text is taken from Cornelius Nepos, a celebrated biographer, who was a contemporary and friend of Cicero.

9. *Nos*, &c. "We, when we have fallen to that place (*eo*, understood), where the rich Tullus and Ancus have fallen (*deciderunt* understood)," &c. Tullus Hostilius and Ancus Martius were respectively the third and fourth Kings of Rome. Both made additions to the city, and were distinguished for their wealth and power. *Decidere* is frequently used of the falling of ripe fruit and withered leaves from trees; here it is used poetically of dying.

10. *An* (whether). This is another instance of a dependent question. The present subjunctive is often used in Latin, with something of a future signification. This is especially the case after verbs of fearing.

11. *Fuge querere*. "Forbear to enquire,—avoid enquiring." This union of *fuge* with an infinitive is by no means uncommon. The preceding words, *Quid sit futurum cras*, constitute a dependent question.

12. The *cunque* here is to be joined to the preceding *quem*. *Quemcunque* (from *quicunque*) is all one word, the two parts of which are separated by a figure called *tmesis* (=cutting). So in English, "be ye ware" occurs instead of "beware ye," and "to us ward" instead of "toward us." The *tmesis* in the text is necessitated by the metre.

13. *Virenti*. The dative case agreeing with *tibi*, understood.

The compounds of *esse*, except *posse*, * govern the dative. "Whilst crabbed old age is absent from you still blooming." The primary meaning of *canities* is "hoariness;" here it is poetically put for *senectus*.

14. *Parari*. The infinitive, in instances like the present, where the governing verb is not expressed, is said to be governed by *cœperunt* (they began) understood. It is called the historical infinitive, from its frequent occurrence in history and narrative.

15. *Tempora* (temples); i.e., the temples of the head. The speaker of these lines is a man named Sinon. Some mention has previously been made of the siege of Troy. In the tenth year of the war, the Greeks had recourse to the following stratagem in order to gain that admittance within its walls which all the efforts of their valour had been unable to achieve. Pretending to have abandoned the siege, they retire to an island called Tenedos, at a short distance from Troy. Behind them they leave a wooden horse of such huge dimensions as to be inadmissible through the gates of the city. The Greeks having disappeared, the Trojans now venture outside their walls. They are struck with admiration at the magnitude of the horse, and many become clamorous for its reception into the city. Whilst they are discussing the point, a Greek, named Sinon, makes his appearance. He tells the Trojans that he has escaped from the altar where he was on the point of being sacrificed by his departing countrymen, to appease the winds for their voyage home, and throws himself upon their mercy. His story imposes upon the Trojans, who not only receive him among themselves, but, in conformity with his artful counsel and false representations, decide upon placing the horse within the city. On account of its enormous size, they are compelled to make a breach in the walls before it can enter; they then attach ropes to it, and with great exertion it is drawn into the citadel of Troy. At dead of night the treacherous Sinon opens a concealed door in the belly of the horse, from which descends a band of armed Grecian chiefs who had all the time been its unseen inmates: meantime the main body of their army, which the infatuated Trojans believed to have departed home, return from their hiding-place in Tenedos, death and destruction meet the affrighted inhabitants on every side, and the devoted city is sacked and burnt. The extract in the text is from the speech by which the poet Virgil represents Sinon as imposing upon the credulity and compassion of the Trojans.

16. "I hid myself until they should set sail, if perchance they should have set sail." *Dare vela* is a Latin expression for "to

* *Posse* is compounded of an old adjective, *potis*, which means "able," and the verb *esse*. The root syllable *pot* becomes *pos* before those parts of *esse* which begin with an *s*, and from those parts of *esse* which begin with an *f*, the *f* disappears.

set sail—to make sail;” we find also *vela pandere*, and *vela facere*, which last form is identical with the technical phrase in English. *Vela contrahere* means “to furl the sails.”

XXXII.

1. “For nowhere is so much conceded to age.” Lacedæmon (also called Sparta) was the chief city of the Peloponnesus (now called the Morea).

2. *Quinetiam* is often written as two words, *quin etiam*. It is usually translated “moreover.” (Its use is generally to confirm what has been said by the addition of something still stronger, or by the introduction of an extremely forcible example, as here. A good instance of the former usage of *quinetiam* occurs in one of Cicero’s epistles: “Credibile non est, quantum scribam die; quinetiam noctibus: nihil est enim somni.”)

3. “By his own countrymen.” The emphatic force of the possessive pronoun coming before its substantive ought not to be overlooked.

4. *Quibus* = *et iis*. See note, xxix. 1. “And when repeated applause had been given to them by the entire assembly, that a certain one of them,” &c. The infinitive *dixisse* is dependent on *proditum est*; *scire* and *nolle* are infinitives depending upon *dixisse*; and *facere* depends upon *nolle*. This anecdote is taken from Cicero.

5. The *illa* refers to old age, which has before been alluded to in the words *ruga senilis*, “the wrinkle of old age.” *Nec habendis utilis armis*, “and unfit for bearing arms.”

6. “Not then did the senate-house lie open unless after late (or advanced) years.” That is to say, only persons of a ripe age were admissible to the senatorial dignity. For the derivation and meaning of the word *senatus*, see the vocabulary on p. 35, col. 1. In later times Roman citizens became eligible for the senatorship, it is supposed, after thirty years of age.

7. *Finitaque*, &c. (and the age was bounded by certain laws). “And the age was determined (or prescribed) by fixed (or established) regulations, from which,” &c. *Peters* is the technical term for “to apply for” an office.

8. “In the middle of the youths—between the youths.” If an old man was accompanied by two young men, they walked one on each side of him; if there was only one young man, he gave the wall to the aged one.

9. “A certain sordid and wealthy man at Athens is related to have been accustomed thus to,” &c. With *solitus* understand *esse*. *Athenis*, “at Athens,” is ablative case, being a noun of the plural number. See notes, xxv. 6, and xxxi. 2.—Observe that “to applaud any one—to give applause to any one,” is, in Latin, *alicui* (dative) *plaudere*.

XXXIII.

1. "Whether shall we value more highly the money of Pyrrhus which he gave (or offered) to Fabricius, or the firmness," &c. Pyrrhus, king of Epirus, invaded Italy B.C. 280. He was a kinsman of the celebrated Alexander the Great, and was the most experienced military commander of his age. In addition to large bodies of his choicest troops, he brought with him to Italy fifty or sixty elephants. With their aid he gained in his first battle a sanguinary victory over the Romans, who were quite amazed and panic-struck by their strange and monstrous assailants. An embassy was afterwards sent to him, of which Fabricius was the chief, for the purpose of negotiating a ransom of prisoners. Pyrrhus used every effort to induce Fabricius to violate the trust his countrymen had reposed in him. Finding his bribes rejected with disdain, he had recourse to intimidation. A curtain was drawn, and a huge elephant was discovered, which forthwith began to wave its trunk in a threatening manner over the head of Fabricius. All was useless; the inflexible Roman was not to be moved. Pyrrhus, though he refused to accede to the terms proposed, was struck with admiration of so great constancy and rectitude, in testimony whereof he gave his prisoners permission to return to Rome for a few days to take part in some religious festivals then in course of celebration, upon receiving their promise to return when these should have been concluded. They all, to a man, redeemed their pledge. After a long series of battles, Pyrrhus was compelled finally to evacuate Italy. He subsequently engaged in other expeditions, and made fresh conquests. He was killed in the 46th year of his age, by a tile flung at him by an old woman from a house-top.

2. Manius Curius Dentatus commanded the Romans in their last battle with Pyrrhus, in which the latter was totally defeated. He also fought and conquered in the war with the Samnites (a neighbouring people). Once the Samnites sent an embassy to him with costly presents; they found him sitting by his fire, roasting turnips for his dinner. He declined their gifts, telling them that he preferred the mastery over those who possessed gold, to the actual possession of it himself. This was the *responsum* alluded to in the text.

3. Lucius Æmilius Paulus Macedonicus, Cornelius Scipio Africanus minor, and Quintus Fabius Maximus Cunctator are the persons alluded to. The lives of the Scipios, their coadjutors, and antagonists, constitute almost the entire history of Rome during a period of more than a hundred years.

4. *Scipio Nasica*; i.e., big-nosed Scipio,—Scipio with the large or pointed nose; *Nasica* being derived from *nasus* "a nose." This Scipio was a celebrated lawyer.

5. The battle of Mantinea (in Arcadia, in the Peloponnesus, or the Morea as it is now called) was fought between the Thebans and Spartans (or Lacedæmonians), B.C. 362. Epaminondas had previously (B.C. 371) gained a memorable victory over the same foes at Leuctra (in Bœotia, in Greece proper).

6. *Salvusne*, &c. "Whether his shield was safe."

XXXIV.

1. "When the Lacedæmonians were pressing the Athenians in a sharp war, and the Pythian had answered that those (*eos*) would be superior (*i.e.* victors), whose general should have been slain by the enemy—(then) Codrus, king," &c. Apollo, the god of prophecy (as well as of physic, &c.), is frequently called *Pythius*, the Pythian. His principal oracle was at Delphi (in Phocis, a division of Greece), near Mount Parnassus.

2. "Egnatius, because he has white teeth, is always grinning." — *Ventum est* and *lugetur* are used impersonally: see p. 3, note.

3. *Filium* is understood.

4. "He has this disease, neither elegant, as I think, nor polished." *Urbanus* is applied to that which is of the city, "polite, polished, genteel," in opposition to that which is of the country, "rustic, clownish, rough, unpolished."

5. "Wherefore you are to be admonished by me," *i.e.*, "I must admonish you." *Mihi* is the dative case, as is explained in the note at the foot of p. 11. "If you were a citizen (*i.e.*, a Roman citizen), or a Sabine, or a Tiburtine, or a highly-fed (*pastus*) Umbrian, or a bloated (*obesus*) Etrurian, or a swarthy, big-toothed (*dentatus*) Lanuvian, or a Transpadane—that I may touch upon my own (countrymen) also," &c. Catullus, the writer of this poetical rebuke to his grinning acquaintance, was himself a Transpadane, being a native of Verona.

6. "It rains all night." In this instance, the general rule is departed from, namely, that time how long is put in the accusative. The Emperor Augustus entertained the people throughout the day with splendid shows, and Jupiter caused the rain to pour down in torrents all night. Hence he is said *divisum imperium cum Jove habere*. The poet Virgil privately posted the two lines which, in the text, are included within inverted commas, on the wall of the palace, so as to meet the eye of Augustus. He saw them, and was so gratified by the compliment conveyed in them, as to desire to find out their author. An impostor of the name of Bathyllus came forward, declared them to be his composition, and received a handsome reward. Virgil came again unperceived, and wrote underneath, the line, *Hos ego versiculos feci, tulit alter honores*, and below that the words, *Sic vos non vobis* four times repeated. He intended this as a challenge to the pretended author of the original couplet, to complete the stanza. Augustus desired that the lines might be filled up;

Bathyllus could not do it, Virgil did. When this was publicly known at Rome, Bathyllus became the town's talk, and Virgil rose into higher esteem than ever.

XXXV.

1. In a battle between the Romans and the Carthaginians, B.C. 255, Regulus, the commander of the Roman army, was taken prisoner. Five years afterwards, the Carthaginians having in turn suffered reverses, became anxious for a peace. They sent Regulus, who was still their captive, to propose their terms to the Roman senate; he binding himself, by a solemn promise, to return in the event of their rejection. On his arrival in Rome, so far from attempting to persuade his countrymen to take the only course which could secure to him his life and his liberty, and to accept of the proffered terms, he employed all his powers of eloquence and entreaty to induce them to refuse their consent even to an exchange of prisoners, and urged them to prosecute the war with energy and determination. He prevailed: and then in spite of the remonstrances of his friends, who besought him to remain at Rome and save himself from the vengeance of the Carthaginians, he returned, in conformity with his promise, to meet his doom. His eyelids were cut off, and he was exposed in the burning sun, and was afterwards rolled down a hill in a cask, the sides of which were studded with iron spikes. Cicero here justly observes, that whatever bodily tortures the Carthaginians (*Pœni*) may have subjected Regulus to, they were unable to produce any effect upon the qualities of his mind and soul.

2. Caius Marius was born B.C. 157, at Arpinum (in Latium), which was also the birth-place of Cicero. The early part of his career was bright and glorious, the latter sanguinary and terrible. Cicero refers to him as an instance of singular happiness in prosperity, and singular greatness in adversity.

3. "You appropriate only the name of virtue, what (virtue) itself is good for, you know not."

4. *Nemo potest non beatissimus esse* (no one can be not most happy). That is, "no one can be otherwise than most happy."

5. *Aptus ex sese*. "Dependent on himself." *Aptus ex aliqua re* means "dependent, or depending, upon anything." It is an expression exclusively Ciceronian. *Pendēre ex aliqua re* has almost the same signification. *Quique in se uno sua ponit omnia*. "And who relies, in all his concerns, upon himself alone:" more literally, "and who reposes all his concerns upon himself alone."

6. *Mihi est exploratum*, and (*ego*) *habeo exploratum*, both mean "I am quite certain,—I have ascertained."—*Nihil*, &c. "Nothing, of which he may be quite sure it will remain to him for one (or, for a single) day."—*Eum hominem*. "That man,—such a man,—

if you shall have found one, affright with those threats of yours of death," &c. *Hic* (*hæc, hoc*) means "this" of mine, this near me; *iste* (*ista, istud*) means "that" of yours, that near you; *ille* (*illa, illud*) means "that," and is used of some distant object, something like our vulgarism "that there." Sometimes *iste* is used to express contempt, exactly in the same way as the corresponding expression in English, "that of yours."

7. *Peperi*. Perfect from *parere*. "If indeed I have accomplished no such thing, if I have attained to no such thing as that I might be (*or*, as to be) in that condition which (*or*, in such a condition as) neither the chance of fortune nor," &c. The occurrence of *temeritas* in the sense of "hazard or chance," is not very common. The usual signification is "heedlessness, rashness;" but the two meanings are closely connected.

8. Observe the emphatic position of the *te*, at the beginning of the sentence. "*You* miseries, *you* distresses oppress, who think yourself, &c."—*Tu dies noctesque* (the accusative of time how long) *cruciaris*, (*tu*) *cui nec (id) sat est quod est (tibi)*, "which you have,") *et (qui) times id ipsum ne non sit diuturnum* ("that even that may not be lasting,—long continued"). Here we have two things to remark: firstly, that the relative agrees with its antecedent in person, as, *ego qui timeo*, "I who fear;" *tu qui times*, "you who fear," &c.; secondly, that *ne* after a verb of fearing may be translated "that," whilst *ut* means "that not." We may translate "I fear that it will not be lasting" in two ways, either *timeo id ut sit diuturnum*, or, *timeo id NE NON sit diuturnum*; the latter being the stronger and more emphatic form. To translate "I fear that it will be lasting," we should say *timeo id NE sit diuturnum*.

9. *Quocunque adspexisti*, &c. "Whithersoever you have turned your eyes, like Furies so do your crimes present themselves to you, and they permit you not to fetch your breath (*i.e.*, to breathe freely)." The Furies were three goddesses of terrible aspect. They are described as having hair entwined with serpents, and eyes dropping blood. Their office was to punish and torment the guilty both in this world and in the infernal regions. Their names were Tisiphone, Alecto, and Megæra.

10. These two verses are extracted from an ode of Horace, who has been mentioned before, p. 81. He addresses a friend, Postumus, on the uncertainty of life, or, rather, on the certainty of death.

11. *Neque harum*, &c. "Nor, of (all) these trees which you are cultivating, shall any,—except the hated cypresses,—follow you their brief possessor, *i.e.*, their possessor for a short time." The cypress was sacred to Pluto, the god of the lower world. It was the custom among the Romans to place a branch of it near the door of a deceased person's house, as a sign of mourning; sprigs of it were also distributed around the funeral pile on which the corpse was burnt, and upon the tomb in which the

ashes were afterwards deposited. It was thus the only tree which in any sense accompanied its possessor to his last resting-place.

XXXVI.

1. *Ariona*. The Greek form of the accusative is here used.

2. "And, without dispute, the chattering crow has sat (or perched) along with the bird of Pallas." By *ales Palladis* is meant the owl, *noctua*, (so called *quod noctu vigilat ac canit*, because it keeps awake and hoots at night).

3. *Cynthus* was a mountain of Delos, the central island of the group called the Cyclades, in the Ægean Sea or Archipelago. Apollo and Diana were called *Cynthius* and *Cynthia*, from the circumstance of their having been born there. Apollo (in addition to his other characters, see note, xxxiv. 1) was the god of the sun. Diana was the goddess of the moon.—*Fraternis modis*. Apollo was likewise the god of music. Arion is represented by the poet as being almost as great a master of the art, as its patron god himself.

4. *Sicūlas*. "Sicilian."—*Nomen Arionium*. "The name of Arion."

5. *Ausōnis* is an adjective used only in the feminine form. There is besides *Ausonius*, *a, um*, an adjective of three terminations. They are both formed from *Ausonia*, a name appropriated in the first instance only to a small part of Italy, but afterwards often applied to the whole of it. Hence the above-mentioned adjectives frequently mean "Italian."

6. *Puppis* means strictly the "stern" of a ship. It is, however, here and elsewhere in poetry, used figuratively to mean the "ship" itself. The same may be said of *carina*. So a roof is often spoken of where the entire house is meant, walls are spoken of where a city is meant, &c.—*Repetens domum*. Arion, having now acquired wealth from the exercise of his art in Sicily, wished to go back to his friends with his gains. He was a native of Lesbos (an island in the Ægean Sea, off the coast of that part of Asia Minor, in which Troy was). His wish, now, however, was to return to Periander, the King of Corinth, who was his friend, and at whose court he had spent a great part of his life.—*Forsitan, infelix*. Here the poet begins to address Arion.

7. *Cetera turba*. "The rest of the crew."—*Conscia* means "implicated in the conspiracy."—*Armata manu*. "In an armed band." *Manus*, besides its ordinary signification of a "hand," has sometimes the meaning of "a band, an armed force or body."

8. *Dubiam rege pinum*. "Steer the unsteady barge." *Pinus*, "the pine," is here poetically used for the ship of which it is the material. See note 6, above. The sense of the next line is, "These are not the implements which befit your hands."

9. *Phæbe*, vocative of Phœbus, a name of Apollo. Diana (the moon) was sometimes called Phœbe.

10. For an explanation of *Tyrio*, see note, xxviii. 10; and for *palla*, see note, xxviii. 9. The *palla* was the proper dress for the *citharædus* (i.e., one who sang and played the *cithara* together).

11. "Like as the swan, when pierced in its hoary temples by the cruel (*durâ*) arrow, sings in doleful strains (its dying song)." *Cānēntia* is the participle (used adjectively) of *cānēre*, "to be grey or hoary;" and not from *cānere*, "to sing." *Tempora* is what is called the *accusative of nearer definition*. *Trajectus* (from *trajicere*, a shorter form of *transjicere*) implies that the swan is pierced or transfixed, and the accusative *tempora* defines the part of the swan. This is an exceedingly common construction; e.g., *femur tragulâ transjicitur*, "he is pierced in his thigh by a dart,—he has his thigh pierced by a dart;" where *femur* is the accusative of nearer definition.—*Ōrnatus*, "arrayed."

12. *Memorant* (they relate); meaning, it is told, or related. *Delphina* is a Greek accusative, like *Ariona* above. "That a dolphin, with arched back, placed itself beneath the strange burden." *Novus* here means "new, unprecedented;" a dolphin had probably never before carried a man on its back. *Fide majus* is about equivalent to our expression, "'tis beyond belief."

13. Arion pays the dolphin for his services by singing as they go along. *Dî*, lower down, is the nominative plural, for which *Dei* and *Dii* are most common in prose.

14. *Nihil afferunt, qui*, &c. "They adduce (or bring forward) nothing, who deny," &c.—*Si qui* means "if any" (plural); *si quis* means "if any one" (singular).

15. *Quibus* (=et illis). See note, xxix. 1. "And not only is old age not wont to be bereft of these qualities, (i. e., *consilium*, *auctoritas*, *sententia*), but it is even wont to increase in them." *Quibus* is the ablative, governed by *orbati*.—*Augeri*, the passive of the transitive *augere*, is nearly equivalent in meaning to the active intransitive *crescere*. It may be translated, "to be enriched."

XXXVII.

1. *Est adolescentis*. "It is the part of a young man." See note, xxvi. 4.—*Majores natu*, "his seniors."—*Vereri*, "to reverence,—to respect." See the note, pp. 50, 51.

2. "On whose counsel and authority he may rely." Here *nitatur* (pres. subj. of *niti*) is used almost in its primary signification, as explained in the note, p. 22. *Ineuntis ætatis inscientia*. "The ignorance of commencing age,—the inexperience of early youth."

3. *Meminerint*. "Let them be mindful (or regardful) of modesty."—*Recordari*, *meminisse*, *reminisci*, *oblivisci* (to forget), govern the genitive or accusative. See the notes, pp. 34 and 65.

4. *Danda (est) opera*. "Pains are to be taken," i.e., by old men.

5. The order in which the Latin words are to be translated is,

vivitur bene parvo (ab illo), cui paternum salinum splendet in tenui mensâ. "That man lives happily on a little, for whom the paternal salt-cellar shines upon his frugal board." *Vivitur* is used impersonally, the literal rendering being "it is lived (by him)." *Paternum salinum* means the old-fashioned family salt-cellar which belonged to his father, and which, so far from his turning up his nose at such an old piece of furniture, stands brightly polished on his table every day. A man such as the one here described,—frugal, cleanly, industrious, and contented,—sleeps soundly at night.

6. *Brevi fortes ævo.* "Why do we,—bold in our short lifetime,—aim at many things?"

7. The order in which the words are to be translated is, *Quid mutamus patriâ terras calentes alio sole?* "Why do we change our country for lands glowing beneath (or warmed by) another sun?" Here the thing bartered away is expressed by an ablative, the thing received in exchange by an accusative. More commonly, however, particularly in prose, the thing exchanged is put in the accusative, the thing for which it is exchanged in the ablative.

8. *Æratas naves.* "Brazen-beaked ships." Roman ships of war had brazen prows. Sometimes the substantive *æs* (brass) is used, poetically, to mean the brazen beak of a ship.

9. "And swifter than the east wind as it drives on the storm-clouds." *Euro* and *cervis* are ablatives following the comparative degree. Respecting *nimbus*, consult the note on page 47.

10. *In præsens = in præsens tempus.*—*Amara*, "the bitter things, = the bitters of life."

XXXVIII.

1. *C. Canius.* *C.* stands for *Caius*. This is a word of three syllables: its genitive is *Caii*, also a word of three syllables, and its vocative is *Cai*, a dissyllable.—*Eques Romanus*, "a Roman knight."—*Cum se Syracusas contulisset*, "when he had betaken himself to Syracuse, for the sake, as he himself used to say, of making holiday, not of transacting business, was wont to repeat that he wished to," &c. The name of a town to which motion is spoken of, is put in the accusative; the name of a town FROM which motion takes place, is put in the ablative. Respecting the mode of expressing AT a town, see note, xxv. 6. The rule just given is true only of the names of towns; with other names of places, prepositions are generally used.—Observe, that "when he had done so and so," is expressed in Latin by *quum* with the subjunctive.

2. *Quod cum percrebuisset.* "And when this had become notorious,—had got abroad." See note xxix. 1.—*Argentariam* agrees with *artem*, understood: "who exercised the profession of a banker at Syracuse."—*Dixit venales quidem*, &c. "Said that he

had gardens, not indeed for sale, but that Canius might use them as his own, if he liked." *Se* is the accusative before *habere*, which is the infinitive mood depending on *dixit*. See note, xvi. 1. *Canio* is the dative governed by *licere*, the literal rendering being "that it was allowed to Canius." The infinitive *licere* is likewise dependent on *dixit* (being coupled by the conjunction *sed* to *habere*); and *uti* depends upon *licere*. *Iis*, or some such ablative, is understood, and is governed by *uti*. *Hominem* means Canius. *In hortos* (into the gardens) would here be better translated "in the gardens." The accusative is used because the idea of motion is involved in *invitavit*. *In posterum diem*. "For the following day."

3. "And he told them what he wanted them to do."

4. "The banquet was sumptuously prepared by Pythius." *Apparare convivium* and *parare convivium* are both Ciceronian expressions for "to prepare or provide an entertainment;" but the former conveys the notion of greater care and expense in the arrangements. *Cymbæ* and *scaphæ*, both originally Greek words, were small skiffs or "punts," more stumpy and shorter than a *linter*, or "yawl." *Pro se quisque*. "Each for himself,—every individual singly." *Quod ceperat*; that is, of fishes. *Abjiciebantur*. "Were flung or shot down." *Quid mirum?* "And what wonder? whatever fishes there are at Syracuse, are at this place." For *quicquid piscium*, see above, note, xxii. 8. *Hic aquatio*. "Here is their watering-place,—the place they get fresh water from."

5. *Isti*. "Those fellows," referring to the fishermen. *Carere* here means "to do without."

6. "He, at first, acts (*agit*) reluctantly,—shows reluctance." *Quid (dicam) multa?* "Why should I say much about it,—to be brief." *Impetrat*. See the note at the foot of page 20.

7. *Instructos* (furnished); that is, with all the stock and appurtenances.

8. *Nomina facit*. He makes out the bill. Pythius puts down, or enters (*facit*) Canius's name in his account-book for the amount of the purchase-money.

9. *Nullum scalum videt* (he sees not a thowl). He does not see so much as a single thowl-pin, much less a collection of fishing-boats.

10. *Quod eos*, &c. "Because he saw none of them," i.e., no fishermen. Canius, finding that there are no fishermen to be seen, enquires if it is a holiday with them to-day.

11. *Quod sciam*. "As far as I know,—that I know of." *Ille* means the *vicinus*, of whom Canius had made his enquiry.

12. *Stomachari (cepit)*. "Began to be angry." He now perceived that he had been imposed upon. The Latin word *stomachus*, when used figuratively, is almost always used in a bad sense, "dislike, displeasure, irritation." Our word "stomach,"

on the contrary, is much more commonly employed in a good sense, "liking, inclination, pleasure."

13. Aquilius was the first who constituted a fraudulent bargain a penal offence. *De dolo malo*. "Concerning a wicked (or fraudulent) trick." A *dolus* may be harmless, and therefore the epithet *malo* is added. *In quibus*, &c. "And when in these very (forms), it was enquired, &c." See note, xxix. 1. *Aliud . . . aliud*. "One thing, another thing." *Luculenter*, "(was answered) clearly."

14. "All who do one thing and pretend another,—who do one thing while feigning another."

XXXIX.

1. This is the well-known fable of the town mouse and the country mouse. It is extracted from Horace.

2. *Attentus quæsitis* (attentive to his acquisitions); that is, of a saving, hoarding disposition; anxious to keep what he had got. *Quæsitis* is here an adjective, or rather a participle, used substantively: it is used in agreement with *opes* on page 55, line 14. *Ita*, or some such word, is understood. He was regardful of his acquisitions, but only "to such a degree, as notwithstanding (sometimes) to let loose his contracted soul,—his narrow mind,—in hospitalities."

3. *Quid multa?* *Dicam* is understood. See note, xxxviii. 6. *Invidit*, in the next line, is perfect tense. The country mouse did not, upon this occasion, grudge his guest the choicest dainties in his store.

4. The order in which the words of this clause are to be translated is this: *cupiens variâ cæptâ vincere fastidia male tangenti singula superbo dente*; "desiring, by a varied dinner, to overcome the dainty whims (*fastidia*) of (his friend from the city), who hardly touched each thing with his proud tooth."

5. He left the delicacies,—the better parts of the repast, for his guest, *hospiti* being understood. *Esset*, in this line, is from *edere*, "to eat."

6. *Prærupti nemoris dorso*. "On the ridge of a rugged thicket."

7. *Mihi crede*. "Trust to me,—take my advice." *Quando*, &c. "Since earthly beings live, having obtained by lot mortal lives (*animas*)." That is, since the lives which have been allotted to all who dwell upon the earth are mortal, or terminable by death. *Fuga leti* means "flight from, escape from, death." The mouse begins to moralise, like a philosopher.

8. *Quo, bone, circa* = *Quocirca, bone*. An instance of tmesis, as explained in note, xxxi. 12. "Wherefore, my good sir."

9. "When these sayings have impelled (or have excited) the rustic;" when they have had the desired effect upon him: *Fepulere* is 3. plur. perf. ind. from *pellere*.

10. *Nocturni*, &c. The meaning is "to steal up to the walls of the city by night."

11. The ancients considered the *coccum* to be a kind of berry. It is, however, ascertained to be a species of insect which adheres to the branches of the scarlet oak. The word often, as here, means "purple." Compare note, xxxvi. 10. The order in which the words are to be translated is this:—*abi vestis, tincta rubro cocco, canderet super eburnos lectos*. *Vestis* here means "a carpet." *Eburnos lectos*, "ivory couches." *Quæ procul*, &c. "Which, remaining over from yesterday, were in baskets piled up at a distance." In meaning, though not in construction, *hesterna* belongs rather to the viands that were in the dishes, than to the *fercula* themselves.

12. *Cursitat*. "He bustles about, like an active host." *Succinctus* means strictly "girded up, braced up," and therefore nimble and active; not slovenly and negligent. *Continuatque dapes*. "And lengthens out the repast," by bringing forth a continued succession of fresh courses. *Prelambens*. There was usually in a large establishment at Rome, a slave or set of slaves called *prægustatores* (fore-tasters), whose business it was to taste the various dishes before they were served up, to ascertain whether they were properly seasoned or not. The city mouse, full of affected politeness, carries his attentions to his friend from the country to such an extreme, as actually to perform for him the offices of a slave. Doubtless while doing so he chuckles over the thought of the comparison which his guest must now most probably be instituting between his own poor way of living and the magnificence with which he finds himself surrounded.

13. "He acts the delighted guest amid the good things." *Currere*. "They began to run."

14. *Molossia* was in Epirus, and was celebrated for its large and powerful breed of dogs. *Me sylva cævasque*, &c. "My wood and cave, secure from snares, shall comfort me with a simple vetch." The sense is, safe in my wood and cave, I shall make myself comfortable upon my scanty vegetable fare.

XL.

1. *Quoniam*, &c. "Since human affairs are perishable and unstable." *Quos diligamus et a quibus diligamur*, "whom we may love, and by whom we may be loved,—for us to love and to be loved by."

2. *Scipio* is nominative to *vivit*. *Lælius** means to say

* The passage in the text is extracted from Cicero's treatise upon Friendship. It is an imaginary dialogue, represented by Cicero as being carried on between Lælius and his two sons-in-law. In the course of their conversation, Lælius makes frequent allusion to his friend Scipio Africanus Minor, who had been found dead in his bed a few days

that Scipio, although dead, still lives in his recollection and affection.

3. *In manibus haberi*. The primary signification of *in manibus habere* is "to have (a thing) in one's hands." Its secondary meanings are, to have upon one's hands,—to be engaged in (the composition of a book, the execution of some plan, &c.); to have at hand, to have ready, or close by; to handle, fondle, or caress. Here Lælius speaks of himself as having "always had before him" the virtue of Scipio; his constant intercourse with him having afforded abundant opportunities for the closest observation of his character.

4. *Quod quidem senserim*. "So far indeed as I perceived,—that I was aware of at least." Compare *quod sciam*, note, xxxviii. 11.

5. *Sed nec*. "But those things have not been extinguished;" i. e. they have not been effaced from my recollection by the removal of my friend.

XXI.

1. "No one will ever persuade me, Scipio, that either your father, &c." *Scipio* is the vocative case, equivalent to what we call in English the nominative of address. *Mihi* is the dative, governed by *persuadere*. *Patrem* and the substantives coupled to it by *aut*, are accusatives before the infinitive *conatos esse*; "that your father, &c., would have attempted such great (achievements), which should extend to the recollection of posterity, unless, &c." We cannot easily translate the *pertinere* and the *pertinere* which occur in this sentence by parts of the same English verb. In the first instance *pertinere* is used in the sense of "to extend" to something future; in the latter it means "to extend" to something bygone, that is "to have reference to, to be connected with."

2. *Ut de me aliquid more senum gloriæ*. "That, after the manner of old men, I may boast somewhat about myself,—that I may make some boast concerning myself." This is a sort of parenthetical clause; the *ut gloriæ* has no grammatical connection with *an censes*. The construction is *an censes me suscepturum fuisse*, "do you think then that I would have undertaken such great toils by night and by day, at home and in the field, if I had been going to bound my fame by the same limits as my life?" *Domi militiæque* and *domi et militiæ* are often used to mean "in peace and in war,—in the pursuits of peace and in the operations of war." *Militiæ* is never thus used alone; but *domi*, alone, frequently means "at home." *Nescio quomodo*, "I don't know how,—somehow or other." *Se haberet=esset*.

3. *Quid, &c.* "What (shall I say of the fact) that the wisest always, &c." An interrogation of this kind serves to call the

previously, and who was supposed to have been murdered. This will explain the clause, *quamquam est subito creptus*.

reader's attention in a marked manner to the fact asserted, or rather assumed, in the dependent clause. Respecting *quisque*, and the various ways of expressing its force when it occurs, as here, in conjunction with a superlative adjective, see the note, xxvii. 1. *Animo æquissimo*, "with the most even mind,—with the greatest resignation;" *animo iniquissimo*, "with the most uneven mind, with the greatest reluctance." *Nonne vobis videtur*, "does it not appear to you that such a soul as discerns more and further, sees that it is setting out to better things (*i.e.* to a better world); but that the one whose vision is blunter (*i.e.* duller, less keen) does not see it?"

4. *Catonem meum*. It is a Cato who is speaking, the great-grandfather of that Cato who stabbed himself at Utica (in Africa) rather than fall into the hands of Julius Cæsar, whom he had opposed in his attempts to acquire the sovereignty at Rome. The Cato who speaks here was called *Cato Major* (Cato the elder): the last-mentioned was distinguished by the epithet *Uticensis* (of Utica), from the place of his death. By *Catonem meum* in the text, is meant the son of Cato Major, who died B.C. 152, about two or three years before his father. This explains *cujus corpus a me crematum est, quod contra decuit ab illo meum*, "whose body was burned by me, contrary to which, mine ought (to have been) by him." Old Cato means to say that it would have been more in conformity with the ordinary course of nature if he had died before his son, and not his son before him. For a hint about what is meant by "burning," read note, xxxv. 11. *Quod* is governed by *contra*. This is an unusual arrangement of words except in some particular formulas and set expressions. Prepositions generally precede the substantives they govern, except *tenus*, "as far as, unto," and sometimes *coram*, "in the presence of, face to face with." Both these prepositions govern the ablative, but *tenus* is occasionally found with a genitive. *Ergo*, when used as a preposition, "on account of, in consequence of," is also put after its case: it governs the genitive.

5. *Quo mihi ipsi cernebat esse veniendum* (whither he perceived that I myself should have to come). Read note, xvi. 6.

6. These lines are extracted from a poetic narrative, by Ovid, of his own history. "And as I have honoured my seniors (he means preceding pastoral poets), so my juniors have paid court to me." See note, xvii. 4.

7. *Thalia* was one of the nine Muses; she presided over comedy. The others were *Clio*, the Muse of History; *Euterpe*, of lyric Poetry; *Melpomene*, of Tragedy; *Terpsichore*, of choral Song and Dance; *Erato*, of amorous Poetry; *Polyhymnia*, sometimes of eloquence, and sometimes of lyric Poetry; *Urania*, of Astronomy; *Calliope*, of epic Poetry. By his Muse, Ovid means his poems, the effusions of his Muse.

8. "So then, that I am (still) alive, and bear up against my hard toils, and no weariness of my troubled life possesses me, thanks, Muse, to thee." *Tu nos abducis ab Istro*. By *nos*, Ovid of course means himself. He wrote these lines at a place called Tomi, near the mouths of the Danube (*Ister*, see vocabulary, p. 67), whither he had been banished by the Emperor Augustus. *Helicon*. A range of mountains (in Bœotia) sacred to Apollo and the Muses. To express "in the middle of anything," the Romans used the adjective *medius* in agreement with the substantive. *Ab exsequiis*, "after,—from the time of,—funeral solemnities;" i. e. after death. *Nec qui detrectat*. "Nor has envy, which (generally) disparages modern (writings)," &c. *Si quid veri*. See notes, xxii. 8, and xxiv. 10.

9. These lines constitute the peroration, or conclusion, of Ovid's *Metamorphoses*; a work containing a detailed poetical account of various legendary transformations, such as that of the stones thrown by Deucalion and Pyrrha (see note, xxvii. 5) into men and women; of Halcyone into a bird; and of Julius Cæsar, after his death, into a star. *Corporis hujus*, "of this (= my) body." See note, xxxv. 6. The concluding extract is an ode of Horace. *Libitina* was the goddess that presided over funerals. Hence an undertaker was called *libitinarius*. Hence also the adjective *libitinus*, *a, um*, which occurs in the expression *libitinam (artem) facere* or *exercere*, "to exercise the calling of an undertaker," with which compare *argentariam facere*, note, xxxviii. 2. *Usque ego posterâ crescâ laude*. "I shall continually grow in the praise of posterity;" my praises will be ever on the increase. *Laude* is the ablative of manner. *Recens*, "(ever) fresh,—unimpaired by age;" I shall not become old and stale by being long in existence; see the note at the foot of page 61. *Dum*. "As long as." The Capitol was the temple of Jupiter Optimus Maximus (see note, xxxi. 2.) at Rome. It was the custom for the priest, attended by a vestal virgin, to offer sacrifices there every month. The *Aufidus* is a river of Apulia, now called Ofanto. In the early part of its course from the Apennines it was rapid and "dashing" (*violens*). *Venusium*, the birthplace of Horace was on the south bank of the *Aufidus*. *Et quâ pauper aquæ*, &c. "And where Daunus, stinted in water, ruled over rustic peoples, I, exalted from a low (degree), shall be spoken of (*dicar*) as the first to have adapted (*deduxisse*) the Æolic verse to Italian measures." *Superbiam*, "the loftiness or exaltation,—the honourable pride;" see the vocabulary on p. 62. *Delphicâ lauro*. The laurel was sacred to Apollo, the god of poetry. See note, xxxiv. 1.

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* The Romans used either *a* or *ab*, before consonants (except *h*), and *ab* only before vowels or the letter *h*. *Abs*, the least common form, was occasionally used before *c*, *q*, and *t*; its most frequent employment was before *te* in a receipt. The meaning of *ab*, is *from* a place;—*from* a person; i.e. proceeding from, or *by*, before the ablative of the agent after a passive verb;—*from* a point of time, i.e. *since* or *after*.

† Accedere means *to go to, to approach; to be added to; to accede or assent to*.

‡ Acies means an *edge*, the *keen edge* of anything; the *sharp, smooth edge* of a line of troops, i.e. *battle array; sharpness of sight, keenness of vision, &c.*

§ *Ac* is a shorter form of *atque*. *Ac* is used only before consonants, *atque* before vowels and consonants.

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Q

Quam, 32
 Que, *and*
 Qui (relative), *who?*
which?
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which? what?

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U

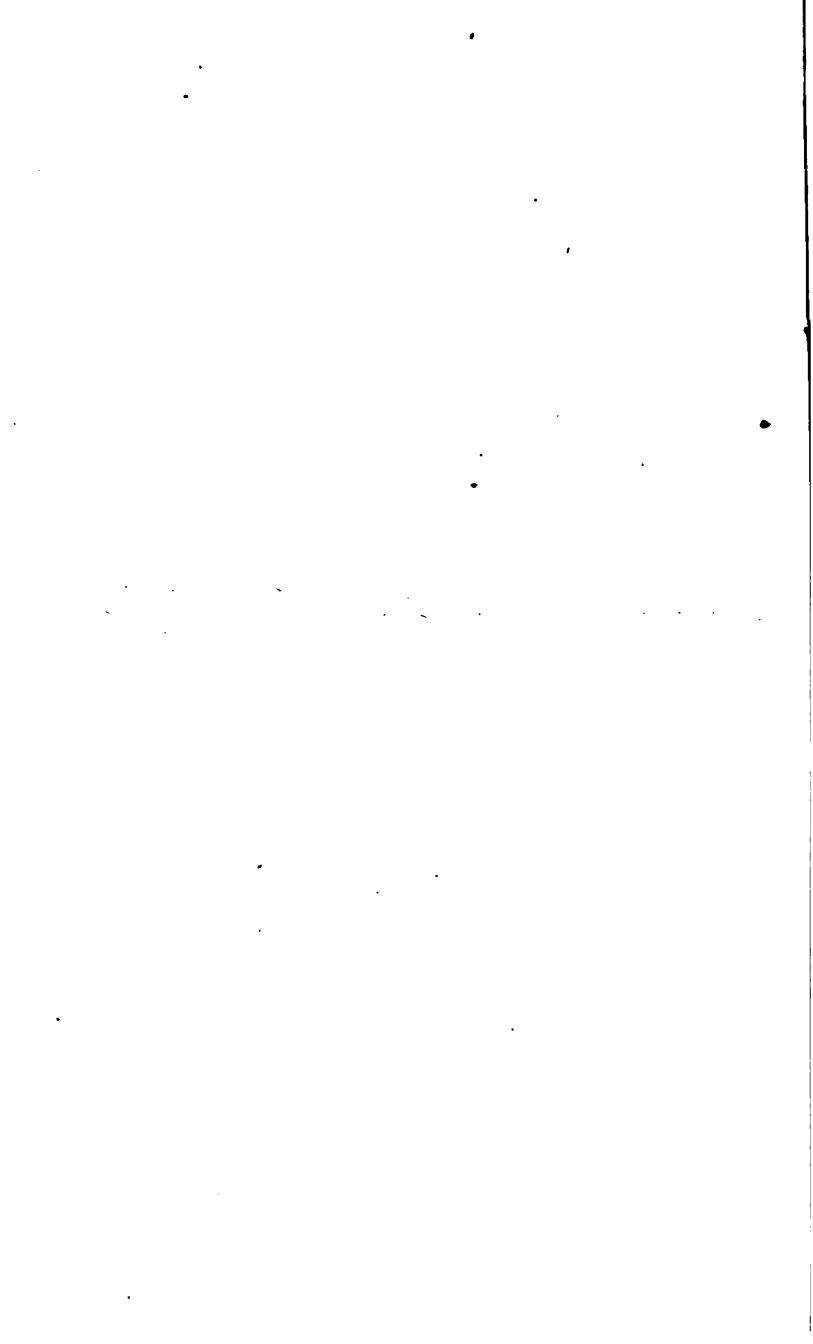
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 Vox, 5
 Vulpes, 8.

ERRATUM.

Page 3, last line, read thus : *fletur*, (*a nobis* being understood), "it is wept by us," instead of *flemus*, "we weep."



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6. Strength of materials to resist torsion.

APPENDIX.

- I. Table of Logarithmic Differences.
- II. Table of Logarithms of Numbers, from 1 to 100.
- III. Table of Logarithms of Numbers, from 100 to 10,000.
- IV. Table of Logarithmic Sines, Tangents, Secants, &c.
- V. Table of Useful Factors, extending to several places of Decimals.
- VI. Table of various Useful Numbers, with their Logarithms.
- VII. Table of Diameters, Areas, and Circumferences of Circles, &c.
- VIII. Table of Relations of the Arc, Abscissa, Ordinate and Subnormal, in the Catenary.
- IX. Tables of the Lengths and Vibrations of Pendulums.
- X. Table of Specific Gravities.
- XI. Table of Weight of Materials frequently employed in Construction.
- XII. Principles of Chronometers.
- XIII. Select Mechanical Expedients.
- XIV. Observations on the Effect of Old London Bridge on the Tides, &c.
- XV. Professor Farish on Isometrical Perspective.

